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☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.

THE LIBERATOR

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WM. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

OLIVER JOHNSON, Printer.

VOL. X.---NO. 32. BOSTON, FRIDAY, AUGUST 7, 1840. WHOLE NO. 501.

American Anti-Slavery Society.

Address of the Executive Committee of the American Anti-Slavery Society to the Abolitionists of the United States.

[CONCLUDED.]

Having now said what we deem necessary in regard to the late Annual Meeting, to the defection of our brethren, to the avowed causes thereof, to the formation of the American and Foreign Anti-Slavery Society, and in reply to its manifesto, we shall speak of what we believe to be the true causes of the division in our ranks.

When the light of Abolitionism first shone upon the thick darkness of the land, chiefly through the instrumentality of an obscure and self-educated individual, the clergy and the Church were startled at the exposure of the enormity of the national wickedness, against which they had raised no warning voice, but with which they had been always, with very rare exceptions, compromising and striking hands. They were sincerely frightened at the awfulness of the responsibility which had accumulated and was still increasing upon them. In such circumstances they felt the necessity of action. The hypocrisy, fraud, and cruelty of the Colonization scheme had been unfolded too clearly and conclusively to permit that Society to be any longer a safe or satisfactory rallying point.

In this state of things they determined upon a new organization. Repudiating, as they did, expatriation as a remedy for slavery, and an epitome of our duties to two millions of innocent and tortured brethren, the natural impulse of fair and unprejudiced minds would have been to unite with the existing Anti-Slavery Society, and if it were not as useful and respectable as might be, to lend their aid to make it more so. They admitted it to be right in principle, but did not like its measures, and thought that the right kind of men had not taken hold of the subject. We believe, in fact, that they were influenced by pharisaical pride, and if they had spoken as freely as those of olden time, they would have said, 'is not this the printer's boy; has he not waited in the kitchen for copy, and his mother, does she not live here in Newburyport with us?' Besides this, the clergy have always been in the habit of taking possession of every benevolent and moral cause which stirred deeply and strongly the hearts of their societies and the community, and they disdained to play a second part in the Abolition movement. Accordingly, after much correspondence and preparation, they assembled at Boston, in December, 1834, to the number of 200, with a few laymen among them. Several members of the Massachusetts and of the American Anti-Slavery Society were in attendance, and attempted to speak upon the question of the necessity of a new organization; but they were interrupted and silenced by clamor.

The Convention proceeded to form what was called the '*American* Union, for the relief of the people of color.' Some idea of the spirit and character of this assemblage may be formed from the fact that the Rev. Dr. Channing was at first appointed a vice president, but afterwards, in violation of their own Constitution, the Society struck out his name and inserted another. And they were about to proceed in like manner with the only remaining Unitarian, Professor Willard of Harvard University, when that gentleman's sudden appearance in the meeting arrested the proceeding. This association was universally regarded as sectarian. Another indication of its spirit was familiar in the mouths of men at the time. Mr. Charles Tappan, one of the officers, called upon an editor of a daily paper, and requested him to publish the proceedings. The editor declined; whereupon Mr. Tappan declared with emphasis, that the 'object was to put down Garrison.' If they thought Garrison unfit to be a leader in this great movement, the obvious remedy was to unite with the Anti-Slavery Society, and commit its management to better hands. But it did not suit their spirit and purpose to associate with the original founders of American abolitionism. These were a sturdy, independent set of men, who could stand alone for the right, and whom no array of numbers or weight of names could induce to swerve from a straight-forward course. Another objection to them was, that every sort of heresy was mixed up in their association, with rather a predominating proportion of orthodoxy. Contact of the faithful with heretics has always been annoying to those who thrive by the zeal which religious divisions and sub-divisions strike out of one another. This succumbed under its own weight and lifelessness, within a twelvemonth after its birth, and it is now sunk into such perfect oblivion, that, without reference to its records, we feel great doubt whether we have stated correctly its title. The truth was, that this society found no middle ground on which they could stand. It was all occupied, either by the Anti-Slavery Society on one side, or colonization and pro-slavery on the other. Not content with no standing at all, they dispersed every man to his tent, and that was an end of the concern, but not of its spirit: that unfortunately survived. It did not, however, openly manifest itself again until the summer of 1837.

At that time the appeal, commonly known as the 'clerical appeal,' suddenly made its appearance. This document was subscribed by five orthodox ministers. At the head of them was the Rev. Charles Fitch, who has since confessed his error, and made amends in so conscientious and magnanimous a manner, that we would name him only with respect and affection. The appeal was strongly seconded by a considerable body of students at Andover Theological Seminary; and there is no doubt that the sentiments were approved by the faculty of that institution.

The burden of the 'clerical appeal' was the bad management and measures of the existing societies in the State of Massachusetts. The appellants complained that 'many worthy men were prevented' by these things 'from appearing in favor' of the cause. They must be worthy men indeed, and valuable friends of virtue, to be prevented from doing their duty to a righteous cause by reason of their apprehension that others were not doing their's in the wisest manner! What sort of defence will this be at the judgment seat? 'Men who have a quick sense of propriety,' continue the clerical appellants, 'are not willing to be identified with such movements. Their hearts bleed for the oppressed, but they are beaten off from active exertion in their behalf by these unjustifiable measures. They suppose that the great body of abolitionists approve of these things, because they suffer them in silence. It moreover is to be feared that, unless a different course is pursued, many who in times past have labored much in this cause, will withdraw in despair and weep in secret places.'

Very soon the appellants had reason to know that there was no mistake about the great body of abolitionists 'approving of these things,' for at a Convention of abolitionists from all parts of the State, held at Worcester, specially to consider and act on this subject, the clerical appeal was nailed to the counter by a vote of 400 to 1.

The Andover appeal was more frank and explicit than the original one. It declared that 'the sentiment on the subject of slavery had passed from the head to the heart of the nation. A spirit of stern enthusiasm is pervading the community, kindling its sympathies, and enlisting its strength in efforts for the speedy removal of this great and crying national iniquity.'

'We have cherished a belief that the time was not distant when a platform would be erected on which New England Christians would be constrained to meet.'

'We desire to second the appeal of men whom we respect and love, and with whose feelings we sympathize; and to bear our humble testimony against some of the measures which are obstructing the progress, and defeating the triumph of correct principles.'

The objectionable measures specified by the Andover students were:

1. A strain of remark upon the gospel ministry fitted to impair its influence.

2. Statements prejudicial to the cause of foreign missions and to the character of the A. B. C. F. M. They declare under this head that a prominent reason of their oppostion to slavery is, that it 'interposes fatal obstacles' 'to the faithful labors' of missionary societies, 'for the most enlarged and successful diffusion of Christianity.'

3. 'Speculations, tending to disorganization and anarchy, and surrounding the cause of emancipation with foreign and repulsive associations, making it responsible for heresies with which it has no affinity.'

4. 'An unwarrantable interference with the relation between the church and its members.

5. The public lectures of females in the then 'recent instance of departure from propriety,' by the Misses Grimke. They were 'desirous of allowing the individuals the full apology of their religious faith, yet they could not sufficiently regret that their influence was not confined to a sphere of labor which would advance, rather than prejudice the cause of emancipation.'

We have stated these charges, not to comment on them, but as a part of the history of anti-slavery conflicts, to which it may be profitable to refer for comparison.

The appeal, like the Union, was a total failure, yet the spirit survived. By the overwhelming majority at Worcester it was overawed. The newspaper New-England Spectator, which had been the organ of the appellants, expired. Murmurs of dissatisfaction and discontent, confined chiefly to the clergy, and generally to one denomination, were heard from time to time. A public correspondence was soon after commenced between two clergymen of Massachusetts, Dr. Osgood, of Springfield, and Professor Emerson, of the Andover Seminary, in which grievous complaints were uttered by the latter against the measures and the men of the Anti-Slavery Association. The former exhorts his friend not to despair, but to unite in efforts to make both better, and thinks the time at hand when this will be accomplished. To this, no rational and sincere friend of the slave can object. But when amendment means proscription and 'getting rid' of original, tried and trusty friends, for the sake of propitiating those who are neither, we think it is appeasing the pride and purchasing the patronage of the prelacy at too great a price, no less a price than the sacrifice of the purity and progress of the cause. The American clergy must place themselves right before the community and before Christendom in relation to this momentous and ever-enlarging question, in a manner more consistent with Christian charity, brotherly love and humility; otherwise they will find themselves deserted apace by the people; and they, who refused to lead in a great and necessary national reform, will not even have the privilege of following.

One of our Massachusetts friends, soon after the formation of the American Union, illustrated this spirit by a comparison which we have always thought just, and strictly applicable to the subsequent disturbances of our anti-slavery harmony.

'Suppose the Philistines, after their champion was slain and they had fled a great way, had halted and taken counsel to this effect: We are routed and ruined. Goliath is dead, and the dead bodies of our host strew the way from Shochoh to Ekron. We have no more the stout warrior, the mighty in battle, to whom the men of war may rally. We must pretend to submit to this race of Egyptian slaves, until we can rise and avenge ourselves on them that vex us. Now, therefore, let us send them our crafty ones with the priests of Dagon to propose a covenant of peace, offering to come under their vain theocracy, and pay them tribute, *on condition* that they first hang *that David*, or if not, that they at least take away *his sling*.'

We are now arrived at the period 1838, when operations were commenced for forming what has been technically called the New Organization; and establishing an opposition paper as its organ in Massachusetts. These operations were conducted in secret during much of that year, primarily by the Rev. A. A. Phelps, General Agent of the old Massachusetts Society, aided by Mr. Stanton and other agents appointed by the late Executive Committee of the American Anti-Slavery Society. These gentlemen, and all the other leaders in this business, were of the same religious denomination as the clerical appellants and the American Union. It would occupy too much space in this address to enter into an examination in detail of those operations. We recommend to those who are uninformed or unsatisfied on this subject, a small volume entitled 'Right and Wrong in Massachusetts,' by *Maria Weston Chapman.* 1839.

The projectors of this movement did not perhaps aim directly at a new organization, but rather to get possession of the old Massachusetts, (originally the New-England and the pioneer) Society; and to establish the new paper with its sanction and at its expense. They professed to be warmly attached to that society; and their agents for obtaining subscriptions to the proposed paper were instructed to say that it was not intended to injure the circulation of the Liberator, but on the contrary, to extend it, being enabled by smallness and cheapness to go where the Liberator at present could not, and thus to prepare the way for it. In this way, one person, an old and efficient abolitionist, and a fast friend of the old society and of the Liberator, was actually induced to undertake to get subscribers for the opposition paper. He was undeceived by an exclamation of the Rev. Parsons Cooke, who, on affixing his name to the list, said with energy, 'I'll do anything to put down Garrison.'

At the Annual Meeting of the Massachusetts Society, January, 1839, the struggle took place. The disaffected were defeated by a majority about as decisive as at the Worcester meeting. A new paper was however commenced, called the Massachusetts Abolitionist. At the New England Convention in May following, the disaffected finally seceded. The occasion which they selected was the admission of abolitionists to seats in the Convention, without distinction of sex. This society was formed by a small number of persons in a private apartment, without any public and general notice of the time, place, or purpose. It has always been supposed that the founders were apprehensive, that if a meeting of *abolitionists* were called with a view to form a new organization, they would the first thing vote by an immense majority that no new organization was needed.

The principal justifications put for the separation were:

1. The allowing of women to have the *rights* of members in societies and conventions, though they did not allege any objection to their paying their money and *becoming* members.

2. The refusal of the old society to pass resolutions that it was the bounden duty of every abolitionist to vote at the polls, 'if he would not prove that neither love to God nor man held any place in his heart.' The Rev. George Trask, an orthodox minister, having returned to the Convention after the separation had taken place, and obtained leave to speak in justification of it, delivered himself in substance as follows:

'He did not hold to the maxim, 'united we stand, divided we fall.' Both societies would do good. There were some things which the old society could do, and some things which the new could do, all of which could be done by neither. 'Sir,' said he with increasing warmth, 'Sir, we want the men of influence in our ranks. It is in vain that you attempt to carry any cause in this country without them. We want the *Honorables*, the D. D's, the Rabbies of the land. Now, our 'new organization' will get them. They will join us, but they will never join you. Your society is too radical for them. They will come to us, and we shall give them offices: Sir, they won't come without we give them offices.'

Abolitionists, in their indignation at 'the worst system of human villany which exists,' and at the envious opposition of 'the rabbies of the land' to their efforts for its extermination, have perhaps treated them with a less marked deference than they are accustomed to receive from their fellow-citizens in general. Their habit is to use a strong, plain, and primitive style of rebuke; because they feel that in no other language could they express their sense of the pre-eminent wickedness of the system which they suppose it to be their mission to destroy. Those ministers who perform their duty to the slave, are not offended by the sharpness of their reproofs, but on the contrary make them sharper. This manner, while the matter remains, cannot be surrendered to please men. If we say, 'scribes and pharisees, hypocrites,' 'ye bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but will not yourselves move them with one of your fingers,' 'you make broad your phylacteries,' and 'love the uppermost rooms at feasts, and the chief seats in the synagogues,' and 'to be called of men Rabbi, Rabbi;' and if any good man is offended at it, there is but one remedy for the case, and that is, for him to withdraw himself from the class to which he is conscious that the language applies. If he be good, his very displeasure, betraying that consciousness, ought to be an admonition to him to pause and reexamine the case, and carefully review his own course.

We must say, however, that if a harder thing was ever said of the clergy by any abolitionist than was uttered on this occasion, by their brother Trask, we are yet to learn what it was.

A society founded or acting on the principles avowed by Mr. Trask, might do well enough if nothing was to be done but to be printed, to hold anniversaries, and to make pretty addresses to please everybody and benefit nobody. But a real Anti-Slavery Society has work, of which anniversary parades and speeches are the smallest, and a very insignificant part. An Anti-Slavery Society, on the principle avowed by this new organizationist, (and the speech was evidently intended to be peculiarly candid and hearty,) would be a slave itself, as much worse off than other slaves, as voluntary slavery is worse than compulsory. It would be imbecile for every good and manly purpose, from its birth, and its speedy death could be the only atonement for its worthless life. This country has one example of such a society, and it must forget much before it will countenance another.

To these facts we may add the general testimony of a clergyman of Massachusetts of the same denomination with those who have originated and managed all these movements, but a hearty abolitionist and an upright man, that the real cause of these successive attempts to obtain the control and to change the manner and course of anti-slavery action, is the free and bold discussion, in anti-slavery meetings and anti-slavery periodicals, of the relation of the church and clergy to slavery and the slave trade. His knowledge of the fact is derived from personal and pressing applications which have been made to himself to unite in the 'holy war.'

The late Executive Committee of the American Anti-Slavery Society refrained from any expression of opinion upon the merits of these important struggles in the great cause which they were appointed to superintend and to promote. To some, this silence itself seemed very expressive. One of three associates in business accuses a second of having neglected the duties and departed from the line of the partnership; of betraying its interests and treacherously applying its resources to a foreign object; the third, *knowing all the facts*, listens to this and utters not a word. Is not this taking sides? What inference does such behavior admit of, except that he deems the charges true and the conduct of his accused partner wholly indefensible. If he knew it to be otherwise, it was his duty to say so; and if he thought the accusations merited, he ought to say that too, and to endeavor, by doing right, to put an end to the controversy. This is what any one of that Committee would have hastened to do if the concern had been a private one of his own; but they appear to have felt at liberty to manage a great public one upon totally different principles.

The organ of the new organization was established by Mr. Stanton, one of the salaried Secretaries of the Executive Committee at New-York, and conducted by him principally to the time that another Secretary, E. Wright, Jr., resigned his office at New-York, and took charge of the journal in Massachusetts.

Cotemporary with these proceedings the Executive Committee demanded of the Massachusetts Society payment of the second instalment of the State pledge of Ten Thousand Dollars to the American Society, made at its annual meeting in May previous. The first instalment of $2000, had been paid, and the delay in meeting the second was consequent on the extraordinary expense and attention bestowed on the Middlesex election of a Representative to Congress, an occasion deemed more important in relation to political action, by abolitionists throughout the country, than any other which has occurred since the origin of the anti-slavery organization. The express condition on which the pledge was made, was, that the Massachusetts Society should have the entire control of the cause in the State. The Executive Committee at New-York were rigorous in their call for the second instalment, and notwithstanding the protest of the Massachusetts Board, they openly disregarded the condition on which the pledge was made, and deputed agents to collect it.

This circumstance was one of the chief causes of those wide-spread dissensions that have been so rife in our ranks for sometime past, and which have destroyed that confidence which was the bond of our union.

The Executive Committee put forth a circular, and addressed it to abolitionists throughout the country, containing partial, exaggerated, and in some respects, erroneous statements of the case. This circular excited great surprise, and some sudden indignation against the Massachusetts Board, for an apparent want of good faith, or for criminal negligence of the cause of the slave. It declared the contract wholly 'null and void.'

We have said this circular was addressed to abolitionists throughout the country. There were some to whom it was not addressed: these were the members of the Massachusetts Board. To them it was never communicated by the Executive Committee, either before or after its publication, and a committee of that Board, who had proceeded to New-York, for the purpose of composing the difference by a personal and friendly explanation, failed in their object, the Committee being resolved to pursue their course at all hazards.

These facts need little commentary. It was evident that an unfraternal feeling, and malign influences existed in the Executive Committee, and the supposed financial delinquency of the Massachusetts Board, with the coloring imparted to it of treachery 'to the pennyless slave,' to printers and mechanics employed in New-York, who were represented as kept out of their hard earnings by the negligence or parsimony of the Massachusetts Society, was seized upon and made the vehicle of a nursed and accumulated displeasure. The circular was signed by *Lewis Tappan, S. E. Cornish, Joshua Leavitt, and Henry B. Stanton.* Mr. Stanton was well aware of the causes of the delay in the Massachusetts Board. He was himself the principal cause, inasmuch as it was understood when the pledge was given, that he was to aid in collecting the money, and when he went to Massachusetts for that purpose he devoted himself to the management of the Middlesex election, in which the money of the Massachusetts Society was expended, but none collected for them.

It is proper to observe, that Messrs. Stanton and Phelps had the whole control of that field. *They* put in nomination the Rev. James Woodbury as the abolition candidate, and circulated printed votes in his behalf. This step, we think, was in itself wrong. The abolitionists of the district generally, and the Massachusetts Board in particular, at whose expense these operations were carried on, had a right to be consulted, both whether a separate nomination should be made, and if so, who should be the individual selected. It was mischievous in its consequences, because the people of that district became so exasperated at this attempt, that the county of Middlesex, from one of the best and most hopeful, became and continues to be one of the hardest and most discouraging fields of anti-slavery labor in the free States. Mr. Woodbury had been a distinguished sympathizer with the clerical appellants, was a friend of the national administration, and in this respect harmonized with Mr. Stanton as he did with both Stanton and Phelps in his sectarian attachments. Mr. Woodbury had also been appointed an agent of the Executive Committee, contrary to the remonstrances of the Massachusetts Board. The same fact is true in regard to other gentlemen concerned in that *coup d'etat.*

The Executive Committee persevered in retaining those agents, until the new organization, when it seems to have transferred to that the duty of keeping those agents in service. The Executive Committee discharged them after that event, apparently in compliance with the wishes of the Massachusetts Board, but in reality, because they knew that the same individuals would be forthwith re-appointed by the new formed Abolition Society of that State.

At the time when the Executive Committee was prosecuting its demand for the instalment due on the pledge of the Massachusetts Board, Mr. Phelps, the General Agent of that Board, was busy in addressing circulars to abolitionists in that State, urging them to devote their contributions to the new paper, and stating, as an inducement to this course that they would then know what *became of their money*; *inuendo*, that they could not be sure of that so long as it went to the Massachusetts Board. The intention probably was to insinuate that money sent to the Treasurer of the Massachusetts Society for anti-slavery objects, was perverted by the Board to the support of 'Non-Resistance.' Mr. Stanton was at the same time sounding some of the leading abolitionists on the subject of a change of officers of the Massachusetts Society. He suggested as a suitable President, the Hon. William Jackson of Newton, brother of the then and present President.

It seems impossible to assign any reason, unless it be a sectarian one, for this proposal. Francis Jackson has always been an open, active, and efficient friend of the cause: as a man, he is not less respected than his worthy brother. He particularly entitled himself to the esteem and gratitude of abolitionists by offering his dwelling house for the meetings of the Boston Female Anti-Slavery Society, when they were mobbed, by 'gentlemen of property and standing,' in their own hall.

The agents appointed by the Executive Committee were, from the beginning, nearly all of one religious denomination, as was the committee itself. The impression of abolitionists who observed that fact, was that their brethren of the committee sincerely believed that no agents of other denominations could do so much good to the cause, and not a murmur was heard. Ultimately a request came from Massachusetts to appoint the Rev. S. J. May, of Scituate, a local agent simply. To this the Executive Committee demurred for some time, but after an unaccountable lapse of time made the desired appointment.

The Rev. Mr. Phelps, in reading from his pulpit, a few months since, a notice of a union concert of prayer for the slave, to be held in one of the apartments of the building in which his church worship, took occasion to remark that he had communicated the notice because as he felt oblige to do so, but he felt it his duty to observe, that when he becameGeneral Agent of the Massachusetts Society, he established a monthly conceit of prayer for the slave, but it had died out;* when he became pastor of that church, he established one for his own church, and thus they had a meeting of their own to attend on the evening of the notice.

The one specified in the notice was, an opposition prayer meeting, at which Universalists, Unitarians, and women, and all sorts of people, would probably take part, and there would be the singular spectacle of two sets of people meeting on the same day, under the same roof, to pray for the same object. Mr. Phelps blamed the proprietors of the building for letting a room for the Union Concert of Prayer for the slave. Mr. Lewis Tappan and A. A. Phelps have been beyond comparison the most active and conspicuous founders of the Massachusetts Abolition Society, and of the American and Foreign Anti-Slavery Society. In fact, they are the soul of 'new organization,' wherever it is. Mr. Tappan advised a division of the Massachusetts Society, and Mr. Phelps executed it. At the formation of the new Society in New-York, the former presided and the latter penned, as we have reason to believe, the principal part of the regulations and sentiments adopted. Mr. Phelps and his coadjutors in Massachusetts have mustered their abolition forces with the cry of 'down with the Unitarians.' Yet Mr. Phelps knew that only a small minority of the Massachusetts Board were at any time Unitarians, and that a number of orthodox members constantly acted with them, and were conspicuous for the unhesitating, and we might say indignant decision, with which they disapproved and opposed his proceedings.

Since the formation of the American and Foreign Society, leading members who took part in that transaction, have been heard, in a monthly concert of prayer for the slave, to allege as one justification of the new organization, that Garrison was bringing into the old Society infidels and Universalists. We presume, indeed we know, that no peculiar pains is taken to bring in them more than there is to bring in ministers, and probably not so much, and none whatever taken to keep out either. Such charges have been made by the Agents of the Massachusetts Abolition Society, but they have been abandoned whenever issue has been taken upon them. The door is wide open to every friend of humanity, and when it shall be jealously held ajar to be shut in the face of any such, be they of this or that sect, sex, country or color, we may date the decline and fall of the noblest, most purifying, most exalting of all the moral enterprises of modern times.

Can there now be a doubt as to the nature of that 'platform' which the Andover 'seconders of the appeal of men whom they respect and love,' foresaw, on which New-England *Christians* would be constrained to meet? Referring, we must conclude, to the time when the 'unjustifiable' and 'unwarrantable measures,' and the men whom they do *not* respect and love, shall be 'got rid of,' and there shall remain no longer this poor excuse for real aversion or indifference to the cause. Such a society as would then exist would be lively and potent indeed! In a late number of the Massachusetts Abolitionist, (June 3d) of which Mr. Phelps is said to be the editor, we find appended to a notice of an abolition meeting in which resolutions were passed censuring the new organization and the clergy, the following remark: '*Christians* we think will by and by get their eyes open to what is going on.' When it is considered that the word 'Christians' is understood by Mr Phelps in a restricted sense, a sense excluding all except what are called orthodox denominations, the appeal becomes extremely significant. In fact, such means have been for a long time, and are now constantly resorted to to excite sectarian hostility against the majority of the abolitionists in the country. Yet those who do these things are the persons who accuse their brethren of pursuing their theories and practices at all events, even if the great moral enterprise in which they and we originally embarked shall retrograde and become justly offensive to those who might otherwise join the anti-slavery ranks, and help on the cause of emancipation to a glorious consummation. Here we have the identical grievance of the American Union, the clerical appellants, the Andover seconders, and Prof. Emerson, that 'worthy men' are beaten of from active exertion for the slave, though 'their hearts bleed for him,' and though they 'tremble for their country.' Do they mean that there are not 'good' and 'worthy' men in the Society? We presume none will say this. 'Good' and 'worthy' men can, then, unite with us, without impairing their character. What excuse then have 'worthy' men, whose 'hearts bleed for the oppressed,' and who yet do nothing for his relief or vindication? How shall we obtain the important co-operation of such men? Shall we follow the recipe of the Rev. Mr. Trask? But that would be formal emptiness and miserable imbecility. It would render our Society a sham, and no sham will ever abolish American slavery.

* This was an error. It had been established two years when Mr. Phelps took the agency.

The newspaper called the Emancipator, was maintained by abolitionists as the organ of the American Anti-Slavery Society. This was done at an expense of three thousand dollars per annum, over and above the subscriptions. The entire amount which the Society has sunk in bringing the paper up to its present circulation, is not much short of 20,000 dollars. This paper, thus sustained and cherished, has, for the last two years, opposed the wishes of a majority of this Society, and has been an efficient promoter of dissension in our ranks. The editor, like the Rev. Mr. Trask, could see no harm in a 'house divided against itself,' and thought that both societies might do good; but he did not inform the readers of the Emancipator that the new Society, in the very act of coming into being, accused the old of offences which, if true, ought to be fatal to its influence and even its existence. It has been the same with the replies of the Massachusetts Board, to documents of the Executive Committee which had appeared in that paper. Thus the protest of the Massachusetts Board against the summary proceedings of the Executive Committee, respecting the payment of the pledge, never found its way into the Emancipator. One would have thought that the common justice of the press, even if the Emancipator had been under no peculiar obligations to all the abolitionists in the country, would have secured to that document a place in its columns, it being a reply of the accused to an attack commenced there. With an appearance of fairness, the Executive Committee did cause the document, together with their charges and their rejoinder, and a long argument from Mr. Phelps, in support of all their views and proceedings, to be published in an extra of the New-York *Christian Journal.* Could not the Committee have published an extra of their own paper, as well as of another, and even more conveniently and economically? Undoubtedly this would generally be the case. We do not pretend to account for this proceeding. One thing we do know, that the exposition of the Massachusetts side of the affair was never laid before the readers of the Emancipator. The subsequent documents emanating from the Massachusetts Board, touching subjects of vital interest to the cause, topics upon which the interest was deep and intense, in the anti-slavery body, touching too the conduct of the Emancipator itself, have fared no better; but rather worse. If their existence has been noticed, it has been by such partial, and sometimes garbled extracts, with comments, as would present the Board in an invidious light, without conveying any information.

The unfairness of the Emancipator has not been confined to matters in dispute betwixt the two Boards. While its editor and correspondents were continually addressing the abolitionists in favor of 'independent nominations,' as they are called, for political office, and a third political party, those who disapproved that policy have been unable to obtain a hearing through its columns.

The license of the Emancipator, appointed and maintained as the organ of this Society, for which, in every respect, this Society was responsible, contrasts strikingly with the attempts to trammel up the Liberator, a paper which its editor always refused to make the official organ of any Society, or submit to the control of any body of men, preferring to maintain it in entire independence, or not to maintain it at all; a paper which never received a farthing from the anti-slavery funds poured into the treasury of the national Society. But for this spirit of independence the Liberator would have become the organ of the national Society immediately after its formation. Yet because its editor has used that liberty which he has struggled so hard to maintain, and which no temptation of ease or affluence could induce him to surrender, attempts have continually been made, and by none more than the Emancipator, to control him, and failing to control, to undermine him; and what was equally unjust, to hold the Massachusetts Board, who never interfered with the sentiments and conduct of the paper, and had no right so to do, responsible for what it published! Hence the stale charge against the Massachusetts Society, of 'encumbering the cause with foreign subjects.'

We look upon this charge as inapplicable even to the editor of the Liberator himself. Was it for nothing that he had toiled on without aid from the general funds, and with a scanty and precarious subsistence, while the Emancipator was consuming those funds at the rate of three thousand a year? Must he who had never contracted an obligation to be directed or overruled by others, submit to a surveillance which the Emancipator, with all its obligations, resolutely spurned?

What is the character of the attempt to dictate to the editor of the Liberator what he should discuss and what he should forbear to discuss or to mention, as being foreign subjects, and encumbering the cause with a load which would retard its progress and give a new blow to 'the poor bleeding slave?' We will endeavor to expose it.

No man can express an opinion on any subject, without having its reception by the world influenced more or less by the public confidence and respect, which he has previously, and in any way or on any subject, acquired. The editor of the Liberator, then, in order to satisfy these uneasy and unreasonable brethren, must be condemned to absolute silence on every subject which *they* did not, or would not perceive to be immediately and obviously connected with the cause. He could not utter a thought on any subject without carrying, in some degree, the weight and influence justly attached to his character as an abolitionist. Must he, therefore, be silent on all things, except what others may imagine to be the demands of the cause? He might see a connexion which they did not, still he must forego the utterance of himself. Such pretensions are so arbitrary and impertinent that they need only to be stated. Politicians and sectarians have undertaken to say to the editor of the Liberator, what the slaveholders have said to us all, that there are subjects which he shall not discuss! 'Pass not the Iberus. Touch not Saguntum.'

Before dismissing the Emancipator, it is proper that we should advert, for a moment, to an article which appeared in its last number previous to the annual meeting a year ago, signed by James G. Birney. This was a formal attack on certain abolitionists, in relation to subjects, from which the editor had affected to keep entirely aloof, such was his delicacy about encumbering the cause with them, though in reality, he was carrying on, in regard to them, a war in disguise. On this occasion, the battery was permitted to be unmasked. The hope of influencing, decisively, the action of the approaching meeting was too tempting. No scruple was felt to present this exparte statement, at a period so late that the Society must (so far as the Emancipator was concerned,) come to a decision on the subjects of it, before the other side could be heard. Victory, victory was the object. Putting down and silencing was the order of the day. Thanks to the intelligence and independence of the abolition spirit, the object of the writer failed. The old brotherly love and righteous toleration of these men could not be broken up. The Society, notwithstanding the weight of Mr. Birney's character, respected and beloved as he was, decided that women were 'persons,' and therefore (having paid their money) *members*, that they were members, and therefore entitled to sit and take part in its meetings. They likewise passed an expressive, but tender censure upon the Executive Committee for their proceedings in relation to the Massachusetts pledge.

From a disposition to conciliate, and a cherished feeling of fraternity, too grateful to the hearts of those engaged in vindicating the universal brotherhood of man to be suddenly eradicated, the Executive Committee were all re-elected for that year. Their first impulse appears to have been to decline, their course of conduct and policy having been decidedly disapproved by their constituents; and one of them, Mr. Lewis Tappan, did actually resign, but afterwards came in and withdrew his resignation. It was announced that all would resign, and this we have reason to believe was really their intention, but afterwards they changed their minds, in a body, and determined to stand. From this time, a course of policy was commenced by the Committee, evidently aiming to subvert every important decision made by the Society which they were appointed to represent. In pursuance of this policy, a convention was called at Albany in July, 1839, in terms unprecedented in the history of American abolitionism. Up to that time, no abolitionist desirous of taking a seat in an anti-slavery convention, had ever been denied that favor, a favor not to himself or herself, but the reverse. The favor was to the *oppressed.*

The apprehension seems to have been that unless our Abolition sisters were excluded by the form of the call, they could not be excluded at all. This betrays a consciousness in the minds of those who determined that form, that they were going contrary to the genius and disposition of the abolition host. They evidently knew that they were taking it upon themselves to decide this vital point, *because* they felt their side to be unsafe in the hands of the abolition body, however or wherever assembled. The mere form of the call would not, in all probability, have restrained that convention, had it not been for the supplementary dogma that the convention had no power in its action, to transgress the terms of the call; a principle vastly convenient for its inventors, but wholly at variance with truth and experience. The Convention which formed the constitution of the United States was called merely to *amend* the articles of confederation, but they threw them aside, and framed an entirely new form of government. The idea that half a dozen persons calling a convention have power to prescribe its action and *determine the qualifications of its members*, is a novelty. The dogma, however, prevailed, probably because it was a novelty which nobody was prepared for, and one half of the abolitionists of the country were ruled to be incompetent to set in a convention for the abolition of slavery. This decision, though not on the merits of the case, but a matter of form, and though not made by the American Society, was immediately blazoned as a reversal of the vote of that Society at its preceding annual meeting; and very recently it has been cited by Mr. Birney as of equal authority with that vote.

In view of the operations of the Executive Committee during the year, we are constrained to believe that they retained their places for the very purpose of conducting the affairs of the Society on every contested point directly in opposition to the express will of the Society, with the hope, no doubt, to convert it by another year to their views. And the founders of the new organization in Massachusetts, as an apology for making their anti-woman's rights society auxiliary to one which was as much entitled to be called 'a woman's rights society' as that of Massachusetts, allege that the vote of the American Society, which they regret, will not, as they trust, 'be repeated.'

These things effectually speak the confidence of abolitionists in the frankness and fidelity of their Executive Committee; their contributions fell off, and nearly all the lecturing agents of the national Society were dismissed. Application was made to State Societies to come to their aid. Pending this application, a bill for a small amount drawn by an agent, Arnold Buffum in Ohio, was presented at the National Anti-Slavery Treasury in New-York and dishonored. It was protested before a notary, and the protest copied by the political and commercial press as an act of bankruptcy on the part of this Society. The Emancipator, with much display of grief, candidly acknowledged the fact that we *were* bankrupts. Nevertheless there was at that moment a balance of money and effects belonging to the Society, of more than 10,000 dollars over and above their debts. The motive for permitting the Society's credit and its faith to its agent to be thus impaired and scoffed at by the pro-slavery press, we think is apparent.

The transfer of the Emancipator to the New-York City Anti-Slavery Society, conclude this eventful, though concealed portion of anti-slavery history. The reason assigned for this step was, that the Committee had not funds to continue it even until the annual meeting of the Society, which was to take place in one month. Yet it is demonstrated that at that very moment the Executive Committee had at their disposal, clear of all debts, a property of eleven thousand dollars! Could not funds have been raised upon this, at least to continue the paper until the Society would be consulted as to the final disposal of an establishment which had cost them so much?

When the faithful and pointed resolutions on the subject of this alienation of our property were brought forward at the annual meeting, Mr. Leavitt, Recording Secretary, who seemed about to leave the house, was specially notified by the chairman of the Business Committee that the resolutions concerned him, and that he gave him this notice, thinking he might wish to remain. He did remain long enough to hear them read, and to hear one of the most dispassionate and judicious men in the community characterize the transaction as 'scuttling the ship,' and compare it to the Executive selling the navy to a nation with which we were on the point of war, and then, without offering any defence, he withdrew. A committee was appointed to wait on the Executive Committee of the City Society, with instructions to negotiate for a restoration of our paper, and empowered to indemnify against all loss. They did not succeed in this object, though it was plainly understood all round, that the paper would be restored on condition that Mr. Leavitt went with it as its editor!

Subsequently Mr. Leavitt came in and complained that the Society had gone to the City Society for explanations, and had not invited him to give any! adding, in an aggrieved tone, that *now* he had no explanation to give. The chairman of the Business Committee reminded him of the special notice which he had given him in open meeting. Mr. Leavitt made no reply, but again left the house. Thereupon the Society voted to lay the subject on the table until the subsequent session, in order to give all persons concerned an opportunity to be present, and to offer any remarks which they might deem proper; and the Secretary *pro tem.*, Mr. Bassett, was ordered to notify Joshua Leavitt and the Executive Committee of this vote. They were notified accordingly, but none of them appeared. In fact the sale and transfer, under such circumstanes, of the newspaper of a benevolent Society, by their Executive Committee, is a measure obviously indefensible and high-handed; and, based as the transaction was upon a false representation of pecuniary inability to sustain the publication, can only be regarded as a signal and unexampled instance of violated faith.

Another proceeding of the late Executive Committee, though not so clearly objectionable as the sale of the Emancipator, does yet betray an unreasonable and causeless distrust of the integrity and honor of the American A. S. Society. The books, stereotype plates, and in general all the stock, furniture, and books of account and other property of

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the Society were found to have been assigned by the Executive Committee to Lewis Tappan and S. W. Benedict, to pay debts of the Society, and to indemnify them against liabilities on account of a libel suit, and of the Amistad case. Under this assignment a portion of the books had been sold at *half the trade price*, itself greatly below the retail price, (at which this Society would have sold them all,) to raise money to pay the arrears of Mr. Stanton's salary and for other purposes. Thus we are at last taught how money *can* be raised on anti-slavery books!

The Anti-Slavery office had also been broken up, and all the Society's late property removed to the Anti-Slavery Depository, now the office of the American and Foreign Anti-Slavery Society. We are therefore without such means for immediately prosecuting the anti-slavery enterprise. We look upon this transaction as hasty and unreasonable. Had the question been submitted to the Society then about to assemble, can there be a doubt that they would have paid double the amount due to creditors, rather than have suffered their entire stock to be sacrificed? Can there be a doubt even, that they would have honorably discharged every just debt, stock or no stock? Have they ever done any thing to invalidate this presumption? It is true that at the instance of one member, a provision was inserted in the assignment that any surplus, after paying debts and indemnities, should be returned to the society.

To suppose that the Executive Committee really doubted that the American Anti-Slavery Society was able and would be willing to meet every just claim in an honorable manner, would be scarcely less than ludicrous. They might not do it with mercantile punctuality, but they knew that it would ultimately be done; no benevolent society ever met its payments with strict legal exactness. It is impossible in the nature of the case; because their resources depend on so many contributors; but is it not a most obvious remark, and applicable to the case of the Massachusetts pledge, that the same benevolent disposition which induces the original incurring of the obligation will induce its fulfilment, if fulfilment be possible? Have we not seen the A. B. C. F. M. shortening its remittances to all its stations? But was it negligence, or bad faith in them? By no means.

We now dismiss the matters connected with the late defection from this Society. It remains to say a word of the effect of this event upon the anti-slavery cause.

We have been pained by it, but we are not discouraged in the slightest degree. On the contrary, we feel that our moral force is augmented by our numerical loss. The alternative presented to us was to retain the disaffected, or to retain the distinctive principles of an Anti Slavery Society. That the body of abolitionists had virtue and firmness enough to adhere to principles rather than to men, however heretofore prized, is itself the best of omens for our cause. A severer trial is scarcely to be expected. At the result we feel strengthened, animated, disembarrassed.

We have made the foregoing exposition, not for the purpose of reply to those who, professing to hope for peace and to hate crimination, attempt to give a mortal wound in nearly every sentence they have put forth on the subjects of this address. 'And Joab said unto Amasa, 'Art thou in health, my brother?' And Joab took Amasa by the beard, with his right hand, to kiss him. But Amasa took no heed to the sword in Joab's hand; so he smote him in the fifth rib.' We have made this development by order of the Society, to the end, that abolitionists of this and of coming time, may understand the true causes of the alienation which has been consummated by the act of forming a new organization at New-York. We have made it principally to answer that demand of the true-hearted host, 'Watchman, what of the night?' We rejoice to respond in cheerful tones, 'The morning cometh.'

JAMES S. GIBBONS, *Chairman.*
J. C. JACKSON, *Secretary.*

SELECTIONS.

Daniel O'Connell's Speech at a meeting of the Aborigines Protection Society.

Mr. O'Connell, who, on rising to address the meeting was loudly cheered, proposed the next resolution which was to the effect that every possible means should be taken to encourage the education of the aborigines in our colonies, and especially that young natives should be brought over and educated in this country. The Hon. and learned gentleman then said, that if he required any apology for addressing himself to the meeting, he might perhaps find it in the simple fact that he appeared among them an Aborigine himself—(Hear, hear, and a laugh)—and he therefore felt a personal sympathy for the native inhabitants of every other country.—(Hear, hear.) A vast extent of misery and of guilt, of suffering and of crime, and the horrible devastation of nations, had unfortunately been the consequences of the spread of colonization, and of the extensive occupation of countries heretofore uncivilized; and he did not exaggerate when he said that among the greatest crimes of mankind should be reckoned first and foremost the destruction of aboriginal inhabitants in lands visited by the steps of civilized man. He was not at all exaggerating when he said that no other human event led to evils so multitudinous—(Hear.) Let them cast their eyes for a moment on the map of the globe, and they would find the history of those countries which Europeans had colonised in latter centuries, was marked by the traces of their guilt and oppression. (Hear.) They need not go as an exemplification of that to the East Indies, where the natives suffered all the evils of uncertainty of tenure with the certainty of fiscal injustice—of the ruin of their peace and of their commercial prosperity, and that slow and gradual process of oppression which had ground down multitudes and subjected them to the periodical recurrence of terrific famines and malignant disease.—(Hear, hear.) He need not, however, dwell on the case of the East Indies, because, another society had taken up that subject, and it would be well he should leave it in the hands of that body. He would, therefore, come nearer home, and he would ask what had England done in New South Wales?—(Hear, hear.) He would tell them at once that she had annihilated the Aborigines there, either by destructive violence or by the force of her institutions. They had already heard of Van Diemen's Land, and of the slaughter which daily took place of the natives there, either as an amusement or for the purposes of a horrible traffic. With regard to the case of New Zealand, he believed that if some protection were not given to the natives there, they would soon be counted among the people that were forgotten, and a new chapter would be added to the history of those crimes which had taken place under the rule of Great Britain. Let them go to the American Continent, and they would find that the first invasion of the Spaniards destroyed myriads of innocent, and peaceful, and kindly people, and the descendants of these inhabitants had been driven to work in the mines, and were so employed at the present day, where they never saw the daylight, except when it might answer the purposes of their hard task-masters, and where they perished in the darkness of despair—(Hear.) But there was one subject on which the Spaniards were entitled to praise, which should not be denied them—they were the only people who had spared a portion of the native inhabitants, and the Indians among them had been allowed to retain titles of distinction, and to mix with the imported Spaniards themselves. But let them go farther North, and let them begin with the British colonies in North America, and especially with Canada. They had already heard what had been the policy of Sir Francis Head, a man whom it would be ludicrous to name, if he had not been placed in a situation which enabled him to do an incalculable quantity of mischief. He had invented a plan of civilizing the natives by driving them from their homes, and sending them from the forests, where they were accustomed to support themselves by hunting, to an island where there were no beasts to hunt.—(Hear, hear.)—The country was besides too barren to raise corn, and as they were unable to raise it, he laid down this political apothegm, that those men were unfit to be farmers while they were in an island where there was no farming.—(Hear, hear, and laughter.) That would be singularly ridiculous if it were not horrible. Those people, however, had been relieved from their degrading position by the rebellion in Canada; but if that rebellion had not taken place, the calamities which they endured would probably have been continued. During the insurrection they had stood in the foremost ranks of the British troops. They were loyal and devoted to that Government which had oppressed them, and they had sealed with their blood their title at least to live in their own habitations.—(Long continued cheering.) Let them look to North America and they would find the friends of liberty there with the most outrageous proclamations of democratic principles, holding in the one hand the red cap and the flag of liberty, and in the other the lash which they applied to the back of the oppressed and insulted negro. (Hear, hear.) The aboriginal inhabitants on the other hand, were driven from valley to valley, from hill to hill, and from river-side to river-side; they were now sent to the wild plains of the Missouri, to be driven from thence again, as their invaders advanced, and to be soon perhaps, completely extirpated from the face of the earth.—(Hear, hear.) There was a particular State which he wished to refer to. It was the State of Texas, composed of marauders, who, on finding that the Spanish Government had abolished slavery, had been instigated by the United States to form a kind of banditti, who not only sanctioned the perpetuation of negro slavery, but established as one of the principles of their confederacy, the extermination of the native inhabitants, the Red Indians. He had thus drawn hastily a general outline of the history of their country, which had been stained by the guilt of slavery. He had stated that mass of human misery for the purpose of showing that the time had come for arousing British sympathy and British humanity, and in order to awaken from its slumbers that British benevolence in favor of those people who had no other hope of relief if England did not throw over them the shield of its protection.—(Cheers.) Perhaps, even that could not save them, but it was the only resource to which they could turn. The very eloquent gentleman who had preceded him had told them of particular individuals who had exerted themselves in the cause in various countries.

But what could isolated individuals do? They might distinguish themselves as many honorable gentlemen then around him had done in Germany, Prussia, or France; but in order to effect any extensive good, there should be a mighty movement of the national mind—there must be a grand exertion of national benevolence, and it was in England alone that a great body, animated with such purposes, could be found or framed. (Hear, hear.) Perhaps, however, the best means of awakening British sympathy would be to refrain from describing from country to country the mass of misery which he had detailed, and which, from its magnitude, almost ceased to make an impression, and to point out cases of individual suffering. When they talked of the destruction of thousands, the calamity was so vast that it could not be properly felt; but let him take the case of a single family—let him take the case of a husband and wife, comforted by the fruits of their industry, and living contented in the home of their ancestors, enjoying at least all the advantages which savage life could bestow. Let them, then, suppose the spoiler came among them, taking away one parent and then another, let the infants be joined in the scene of devastation, and he was sure there was not one among them who would not contemplate with pity such a scene. (Hear, hear.) But the scene he had described was repeated beyond calculation, and continued to be repeated up to this present hour. Let no one ask him how individuals could put an end to those evils. Let no man put such a question, for he would reply with another—what was it which individual benevolence could not achieve when engaged in a great and glorious cause? (Cheers.) Why, was it not known that by their exertions they had saved the Hill Coolies of India last night? (Loud and continued cheering.) Casting aside the trammels of party, regardless of the fate of the Government, and actuated solely by a desire to prevent an increase of crime, and an accumulation of the evils which a revival of slavery would entail, he thanked God that, though powerless in talent, but ardent in zeal in a holy cause, he had with others secured last night the principle that no more Hill Coolies should be sacrificed to the Mammon of iniquity in the Mauritius. (Cheers.) But that was only one small result of the mighty movement which Clarkson had begun, which Wilberforce had carried on, and of which Buxton had lived to see the triumph. There had been 8000 slaves at the Cape of Good Hope a few years ago, and, thank God, they were there no longer now. The parent looked, six years ago on his boy, not knowing the moment he might be torn from him; six years ago the mother wept that she had given birth to a child which to her alone could not be a source of joy; for she beheld her babe, and knew not whether it belonged to her or to a tyrant master. But, blessed be God! they had put an end to that, and these scenes were no more. (Cheers.) In the British dominions, at least, they were no more to be witnessed. But to whom was that owing? They had neither cavalry nor infantry to aid them—the tramp of battalions was unheard, but they had that which was stronger than legions—they were surrounded by men of benevolence and charity, and English women lent their aid. (Cheers.) A mighty mass of slavery was thus brought to an end. (Cries of 'Hear, hear.') England had already sacrificed 20,000,000/ in the cause. And was he to be told that in a country which had made such a sacrifice, and which had achieved so much, the sun of humanity had set—that the tide of charity had ceased to flow, and that any party could be more successful in a moral point of view than the tyrant Canute, who had bid the waves stand still? Would there be found a Canute who should tell the waters of British charity that they should cease to roll? (Cheers) He would not—he could not believe it. All that was necessary was, that the facts of the case should be known, and British humanity would then rally and support the oppressed. What he wanted was, that the British mind should be brought to consider the subject—what he wanted was, that it should become the object of familiar conversation and of familiar thought. Was there anything more glorious than humanity? Was there anything more delightful? And he was not profane in asking if there were anything more likely to bring down a blessing from God? (Hear, hear.) All that was, necessary was that the cause which they advocated should be brought under public consideration again and again. That was the only chance of making an impression on the public mind. They might believe him, for he was an agitator of some standing. (A laugh.) They might believe him when he told them if they felt a grievance, to proclaim it to-day and to-morrow, and he had almost used an Irish phrase, and said, on yesterday—(A laugh)—but they had already done. Let the drop of water flow till it wore away even the hardest rock. (Hear, hear.) But let it be recollected that it was not on a rock they had to operate, but on the genial softness of the British heart. (Hear, hear.) Let them rally in the cause. That was the smallest room he had yet seen in Exeter Hall, but he hoped that before another year the largest would not hold them. There was nothing unjust, nothing interested in their undertaking. There was nothing to impel them but their own humanity. There was much to encourage them in their labors. There was no organized opposition against them; and the cause was one in which every one might join. Whatever practicable measures they might propose to the House of Commons, would be sure to be adopted. But that would not be enough. They should, as the resolutions recommended, provide, if possible, for the education of the children of the aborigines in the different colonies. They should, above all, endeavor to extend, without interfering in particular questions of religion, the truths of the gospel—they should aid their missionaries of every sect in their efforts to spread the light of Christianity among those people, and civilization would follow in its footsteps; for if they were not twin brothers, Christianity brought with it civilization wherever it reached. (Cheers.) Let there be no contention, therefore, among particular sects, but let them look on each other as generous rivals. Let him tell them that among the order of the Jesuits,—once so formidable a name in this country—a large number of them had devoted their labors to the Indian Mission, and that no less than thirty of them had been put to death in Cochin-China and its vicinity within the last eighteen months. Let them bring in aid of their object, that organization which had rendered the anti-slavery cause triumphant. Let them commence that mighty struggle which would give justice to the native inhabitants of our colonies—which would restore to the red man a right to his own home—which would give the dusky-colored man a claim to live on his own land—which would impart to them the advantages of Christianity and civilization, and which, while it did them inestimable good, would bring down the blessing of Providence on those who were engaged in so holy a cause. (Loud Cheers.)

A SLAVE AT A LOVE FEAST. A writer in the Southern Christian Advocate, in giving an account of his labors as a missionary among the slaves, speaks of their docility, fervor, and readiness to be taught. He states that many of them know the power and purity of religion. The following is the testimony of one of them, given in a Love Feast.

'My bredren and sister, religion jus like de spring in de back country. De furry you go, de sweeter de water taste; dat jus religion; de more you got, de better you feel. Bredren, I hab my hard bone for chaw, and my bitter pill for swallow, but religion make de bone turn to marrow, and de bitter to sweet.

From the Pennsylvania Freeman.

Letter from J. G. Whittier.

We most cheerfully insert the following letter from our 'brother beloved,' although the portion of it which 'defines his position' may be considered as in some measure anticipated by the publication some weeks ago of his letter to J. Leavitt. We append a few remarks, for the purpose of correcting one or two rather serious errors into which our friend has fallen.

AMESBURY, 7th mo. 6th, 1840.

DEAR CHARLES—By the 'Freeman' of the 2d inst. I see that our friend Henry C. Wright, who seems to suppose himself privileged to play at shuttlecock with the names of his anti-slavery acquaintance, has seen fit to arraign me before the readers of the 'Non-Resistant' on the charge of heresy and 'New Organization'—or to use plain language, of being a member of the lately formed American and Foreign Anti-Slavery Society. This was undoubtedly intended as a serious charge—involving a great degree of moral obliquity, and a most lamentable want of that 'clearness of vision' which 'discerns spirits,' and 'detects heresy,' even when it has no real existence: like Campbell's seer of the Orkneys, who in his 'second sight,' saw

———airy rowers dip
Their oars beneath the sun,
And the *phantom* of many a Danish ship,
While ship there still was none.

So at least, my excellent and talented friend, 'T. S. C.' appears to have regarded it: and with the jealous promptitude of a friendship which I warmly reciprocate, he has undertaken to afford me 'the benefit of the doubt' whether I am, or am not a member of the New Society.

In thy capacity of interpreter of the somewhat ambiguous oracles of our friend Henry C. Wright, it is intimated in an editorial note that '*it is thought*' that I have manifested 'a strong sympathy' with the new organization. It appears that in thy estimation I have 'given color to the idea' that I am a friend of the new anti-slavery organization, and in a tone of mingled sorrow and kindness, becoming an old friend, it is added: 'If the inference is ungrounded, we are glad of it'

My only reason for noticing this at all, is the fear that persons unacquainted either with myself or the facts in the case might suppose that I had purposely concealed my sentiments in reference to the recent unhappy dissensions in our organizations. Thou thyself must do me the justice to admit that such is not the fact. For the sake of peace—for the slave's sake, while editor of the Freeman, I forbore to reply to the attacks of my non-resistant contemporary,—and while in that position, chose rather myself to suffer, than introduce into Pennsylvania the miserable quarrel at the East. I regarded the Freeman as the bondman's advocate, and I could not with a good conscience devote its columns to matters affecting myself personally. But, if it be necessary for me now to repeat what I trust I have ever manifested in public, as well as in private, in persecution as well as in prosperity—I feel 'a strong sympathy' with all who are willing to labor for the welfare of the oppressed,—I can truly say, rejoicing in the opportunity of doing so, that I *do* sympathise with the faithful abolitionists who have formed the American and Foreign Anti-Slavery Society—with the Tappans, with Leavitt, Smith, Jay, Sunderland, Birney and others. I am not a member of the new society. In my present state of health, I am not able to take an active part in any. My name is attached to the Constitution of the old society, and I hope that the course of the society will be such that I can conscientiously permit it to remain there. I need not perhaps say in this connexion, that I do not agree with the prominent officers of that society, as to the means of promoting our object. I am not yet satisfied that the abolition of civil and church government is the best means of abolishing slavery. (1) I am not prepared to wage a war of *extermination* with the various religious sects, on the ground that they are the 'greatest obstacles' in the way of freedom. (2) I feel a strong attachment to the religious society to which I am connected—its doctines and its testimonies; and, while I regret that too many of its members are continually indifferent to the woes of the enslaved—I cannot in truth call it a '*pro-slavery sect.*' With *both* societies, so far as they confine themselves to the original principles and practices of the anti-slavery society, as at first organized, I should cheerfully cooperate to the extent of my ability; and, whatever may be the provocation, I trust I shall not enter into controversy with either.

I suppose thou hast seen in the Boston Post or New York Express, that our peaceful town has been invaded 'by some score of runaway negroes,' who have 'committed *extensive* depredations upon our citizens,' &c. &c. The truth of the matter seems to be, that three or four colored persons have been for the last fortnight lurking about the swamps of this town, and the neighboring one of Southampton, N. H. We have made great exertions to ascertain who, or what they are, but all have failed. One of them was caught in Southampton, and in compaay with some of my abolition friends I visited him, but we could make nothing of him. He refused to answer any inquiry as to his former place of residence, and seemed greatly terrified. Every exertion was made to obtain his confidence, but to no effect. He has since escaped and probably joined his companions in the woods. They have called at several farm houses in the vicinity, in quest of food, which they devour with great eagerness. They seem perfectly harmless, but the pro-slavery portion of our community have been thrown into the utmost apparent terror, at the proximity of three or four miserable, half-starved human beings, with a color darker than their own. The common conjecture is, that they are fugitives from the southern prison house.

The depredations which it is alleged that they committed, amount, as far as I can learn, to the purloining of some coarse food from an out house or two, and the occasional milking of cows in the neighborhood of their lurking place. Yet to judge by the alarm excited one would suppose that the days of the 'Indian war' had come back again, and that a host of savages were lying in wait for our scalps. Rumor has followed rumor in quick succession, concerning these mysterious visitors, who, like Goldsmith's wizzard, have

———'Prowled the country far and near,
Bewitched the children of the peasants,
Dried up the cows, and lamed the deer,
And sucked the eggs, and killed the pheasants.'

But my sheet is full. With the most earnest desires that thy labors may be under the guidance of that wisdom which is profitable to direct, and with the sincerest feelings of good will and affectionate regard, I remain thy friend,

JOHN G. WHITTIER.

1. This sentence, taken in connexion with the preceding, implies, and we suppose was intended to imply, that the 'prominent officers' of the American A. S. Society *do* think 'the abolition of civil and church government the best means of abolishing slavery.' Now, we do not believe a single officer or member of that Society so thinks. The feeling with which we read, from such a source, the assertion implied above, was little short of unmingled astonishment. Either our esteemed friend has made a gross mistake, or we have utterly misapprehended our own opinions and those of our associates. As one to whom the Society has seen fit to give the official prominence of one of its Corresponding Secretaries, we can say, that the East and West are not wider apart than facts and the above estimation so far as it includes us. And for the rest, we never heard in public or in private, from officers or members of the Society, one syllable showing the existence of the opinion alluded to. Our associates must speak for themselves if we mistake their views, but till they do, we shall feel very confident that they do not differ from friend Whittier on this point. Who are 'the prominent officers' referred to? Lindley Coates is President, a man who votes at the polls, and performs his part faithfully as an active member of the religious society to which he belongs. Of the fifteen Vice-Presidents, we know several to be men more or less active in political life, and not more than one or two, if any, who hold what are sometimes called 'no human government' views, while every one of them, we believe, regards the abolition of government, civil or ecclesiastical, as neither an object of the A. S. Society nor one of its means, either best or otherwise, for the promotion of its objects. At all events, they have given no evidence to the contrary. The *private opinion* of our fellow Secretaries, about government in church and state, we do not know, and with one of their number we have *no* acquaintance, but have no reason to doubt that he concurs with us in the views we have just ascribed to the Vice-Presidents, concerning the object of our Society and the means of promoting it. With the other, our acquaintance is sufficiently intimate, we think, to warrant us in pronouncing confidently that he does so. Of the Executive Committee the same may be said as of the Vice-Presidents. Who then are 'the prominent officers' who regard 'the abolition of civil and church governments as the best means of abolishing slavery?'

2. Neither are we—nor is the American A. S. Society. The temporary editor of the National A. S. Standard, does indeed say, 'we regard the American church, soiled and debased as it is by slavery, to be, *in its present state*, the worst foe of humanity,' &c., and the resolution adopted at the late meeting of the Society qualified its censure of the church with the phrase, 'so long as it occupies its present position.' Is this waging or declaring 'a war of extermination with the various religious sects?' If it be, we have never learned the English language. To our mind these sentences imply that the churches are to be reformed, not destroyed; to be induced to change their 'present position,' to be brought into a different from their present state. So far as our personal acquaintance enables us to testify, this construction accords with the sentiments of our fellow-members generally, if not universally. Does not friend Whittier believe that the Government of the United States, 'in its present position,' is the enemy of impartial freedom, and that every state government in the Union is to a greater or less degree under the same condemnation? Suppose he should say so, would it justify the inference that he means to 'wage an exterminating war with' the national and state Governments? Such an inference would be as correct as his in the sentence above.

From the Pennsylvania Freeman.

How does it Happen?

We will thank brother Goodell just to keep his own side of the hedge, and not lug in the name of the Freeman in such an unwarrantable connection, in his controversy with the Liberator. Had he been content to let us alone, we should have offered no hindrance to his fruitless efforts at reuniting the tissue of his sophistry, clipped in pieces so effectually by brother Johnson. We should not even have given a puff of breath to scatter the lint to which it has been reduced.

But, when he tries to strengthen his argument, by telling or implying about us, what has not the shadow of truth, he can hardly expect us to give, by silence, our consent to the groundless charge. These remarks are occasioned by the following passage in a letter of brother Goodell's, published in the last Liberator:

And how happens it that the 'Herald of Freedom,' 'the organ' of the New Hampshire State A. S. Society, and the 'Pennsylvania Freeman,' the 'organ' of the Pennsylvania State A. S. Society, and the 'National Anti-Slavery Standard,' the 'organ of the American A. S. Society,' can all of them raise high the standard of non-resistant principles and measures—(proscribing, in some instances, all who dissent, as untrue to abolition) if those same measures are 'foreign to the anti-slavery enterprise?'

'How happens it' that our good brother has lost at once his own clear and sound logic, and his accuracy in the statement of facts? He has never seen a sentence in the Freeman, which goes to sustain his implied allegation. To use his own words, in another part of his letter, we 'would charitably hope that' he 'does not fully perceive the drift of his own' question, 'or the nature and scope of his own' insinuation. The Freeman has never raised, high or low, 'the standard of non-resistant principles and measures;' and if there could be a less than nothing, we might add, still less has it proscribed any body for dissenting from it. What it *can* do in that way, we have no inclination to prove by experiment; for unlike brother Goodell, in this matter, we choose to keep in 'our appropriate sphere,' as an official editor.'

A CREATIVE MEMORY.

Since writing the above notice of brother Goodell's hit at us in his Liberator letter, we have met the annexed sentence in the Friend of Man.

'We remembered too that the Herald of Freedom, the National Anti-Slavery Standard, and the Pennsylvania Freeman, (under its new editor,) were all official organs of anti-slavery societies, and all took the ground of non-resistants, on the contested questions of the day, and propagated those sentiments.'

The memory of most men has to wait till after an event has happened before it can retain it. We congratulate our good brother on the vastly superior quickness and power of his, which outruns not only the fact but the intention.

From the A. S. Almanack for 1841.

Was God the founder of the 'Negro Seat?'

Was God the founder of the 'negro seat?' Are those elders, deacons, vestrymen, stewards and church-sextons, who *compel* colored persons to sit in the negro seat, and if they take any other seat turn them out—are such men 'God's ministers attending continually upon this very thing?' Would He who tasted death for every man refuse to *sit* with those for whom he *died?* Does He who saith, 'to the poor the gospel is preached,' forbid them to enter his temples unless they will consent to be set apart like loathsome lepers, thus co-operating in their own degradation? Does He who made the ears of ancient pride to tingle with his indignant charge, 'Ye have despised the poor,' does *He* minister to the same feeling against which he thundered his curse? Does He set up, as a mark for hisses and scornful pointings, those bodily peculiarities which are his own handy-work? Has He who said, 'If ye have respect of persons ye *commit sin*,' become the great patron of that sin, and made his own house the habitation and asylum? Who dare uplift his brow against his maker with such a charge as this? Yet who does not know that thousands in these 'Free States,' who claim to be God's ministers, his representatives, his commissioned ambassadors, the teachers of his principles, the enforcers of his claims, the illustrators of his equal and impartial love toward all his creatures, so far from casting out with horror such heathenism from Christian temples, smile upon it, provide accommodations for it, and sanctify it by declaring in their practice, that it is in harmony with the law of love, and is well pleasing to Him who is 'no respecter of persons.' Such ministers prostitute their office, libel their Maker, and tread into the dust their equal brethren and sisters. That state of heart, in professedly Christian churches, which originated and perpetuates the 'negro seat,' makes Christ the minister of sin, and practically abjures him, by perverting his truth, repudiating his spirit, and deriding those unspeakably tender sympathies of his holy nature, by which he draws to his heart, and indissolubly links and identifies with himself the most despised of his little ones—sympathies out-poured as an ocean-tide in those words of immortal pathos, sublimity and terror, 'Inasmuch as ye did it unto one of the *least* of these ye did it unto ME.' O besotted and impious men! The Judge of quick and dead arraigns and condemns you; hear your accusation and sentence from the lips of the Son of God. 'Inasmuch as ye have scorned to sit with the least of these, ye have scorned to sit with ME. Inasmuch as ye have spurned from your company, and thrust into corners, the most despised of my poor, ye have spurned and thrust aside ME. For ME you have set apart your 'negro pew'—ME you have thrust into it as an unclean thing—ME you have compelled to sit in that abhorred seat, or to be driven from my own sanctuary; for 'inasmuch as ye have done it unto one of the least of these, ye have done it unto ME.' Behold, ye despisers, and wonder and perish.'

Finally, to every professed minister of Christ, who has thus far countenanced the impiety of the 'negro seat,' we say, *repent of your sin*, confess and forsake it; then preach, pray, testify, cry aloud against that worse than heathen abomination—give place to it by subjection! no, not for an hour. In the name of God, smite down the crested blasphemy and cast it headlong. If your hearers, like those who were cut to the heart by the truth of old, contradict and blaspheme, and drive you from them, count it all joy; you have honored God, been a witness to his truth and delivered your own soul—shake off the dust of your feet as a testimony against them, and go on your way, rejoicing that you are counted worthy to suffer shame for his name.

From the same.

WILL SLAVES, IF EMANCIPATED, CUT THEIR MASTERS' THROATS? Read the following from the Alexandria (D. C.) Gazette:—

Upon a recent visit to the tomb of WASHINGTON, I was much gratified by the alterations and improvements around it. Eleven colored men were industriously employed in levelling the earth and turfing around the sepulchre. There was an earnest expression of feeling about them, that induced me to enquire if they belonged to the respected lady of the mansion. They stated they were a few of the many slaves freed by George Washington, and they had offered their services upon this last melancholy occasion, as the only return in their power to make to the remains of the man who had been more than a father to them; and they should continue their labors as long as any thing should be pointed out for them to do. I was so interested in this conduct that I inquired their several names, and the following were given me.

Joseph Smith, Sambo Anderson, William Anderson his son, Berkley Clark, George Lear, Dick Jasper, Morris Jasper, Levi Richardson, Joe Richardson, Wm. Moss, Wm. Hays, and Nancy Squander, cooking for the men.

Fairfax County, Va. Nov. 14, 1835.

COMMUNICATIONS.

Reply to H. C. Howells.

PITTSBURGH, July 18, 1840.

MR. JOHNSON:

To the communication of H. C. Howells, in the Liberator of the 3d inst., I wish to make a brief reply, and as I am aware that your readers generally can take little interest in the matter in controversy between us, I promise you that I will not make a heavy draught upon their patience nor your columns.

It is certainly a matter of congratulation to me that Mr. Howells has been constrained to throw aside his *in cog*, and append to his crudities his real name. The man who assaults you in the street at open noon-day, though he may be equally brutal, is certainly a more honorable antagonist, (if degrees of honor can be predicated of such characters) than the masked assassin who strikes you in the dark; though when the bravo's mask is *torn* from him, and he stands revealed, he can gain but little credit by publishing his name.

In the very first paragraph of his letter, Mr. Howells manifests his unfortunate proclivity to mendacity in alleging that in a former controversy with him I 'held him up as a *foreigner*.' No one who knows me, especially no one who knows my warm admiration of the philanthropy of that country to which I owe my ancestry, can for a moment believe me capable of reproaching any man for having first breathed the breath of life on British ground. No—never could I condescend to the use of such weapons, even with *such* an antagonist. I form my estimate of men by their conduct—not by their country; and judged by this rule, I am sorry to say that Mr Howells reflects small honor, either on the land of his birth or that of his adoption.

The original matter in controversy between us seems to be narrowed down to a question of naked veracity, he stoutly denying what I have affirmed, and as stoutly affirming what I have denied. Here I might safely leave it with little anxiety for the result, since I doubt not that those who know him best and those who know me best would unite in a verdict that would be equally gratifying to me and mortifying to him. But justice to the witness whom he brings forward demands, perhaps, a few words of reply. I *do* know the gentleman to whom H. C. Howells alludes, and have no disposition either 'to cavil at his statement' or impeach his veracity. I can only say that his recollection of the events of which he speaks is different from my own, and from that of those members of the committee whom I have had an opportunity to consult. Whether he is right or wrong in his recollections of the matter, is of but little consequence, since there is nothing in his statement to show that the 'momentous clause' was 'omitted' through 'the determined and persevering opposition of Orange Scott'—and further, this very gentleman, (as he has since informed me) told Mr. Howells that it was *not* through the opposition of O. Scott that the clause was omitted.* Mr. Howells seems to regard the business committee,—composed of fourteen staunch abolitionists, exclusive of O. Scott, representing ten different counties, and selected with reference to their thorough acquaintance with the subject that brought them together, united in their business habits,—as a mere nose of wax in the hands of brother Scott, to be moulded at his will—as giving up their own convictions of right out of 'deference to an invited stranger!' and surrendering a vital principle in their admiration of O. Scott's character. Undoubtedly they will appreciate the compliment as it deserves—but I am quite mistaken if Mr. Howells himself has not had sufficient proof that some of them at least are capable of thinking for themselves, regardless of dictation from any quarter. But thereby 'hangs a tale.'

Mr. Howells' facility at denial rivals his boldness in affirmation. As illustrative of this trait in his character, witness his manner of repelling my assertion that he spoke of 'divisions in our ranks in Western Pennsylvania.' 'Another fiction,' says he. And this, when he might have had before his eyes the following passages printed above his signature in the Liberator of May 15th. 'O. Scott did the cause here *serious mischief*, which is not yet remedied, as we are still divided.' 'At our last anniversary it was painful to see the old side covenanters were virtually driven from our ranks,' &c. 'Alas! alas! The sweet spirit of harmony and mutual confidence that once existed among us is gone.' But this was not speaking of division in Western Pennsylvania! Fie upon the man! Either his memory or his morality is wretchedly out of repair.

'Fearful sentiments were uttered at the formation of the Union Society,' says H. C. H., and in the same paragraph adds, '*W. H. B.*' knows *the* man chiefly referred to, but I spared him.' I trust that W. H. B. will be duly thankful for this tenderness on the part of H. C. Howells. 'Spared him,' eh? Compassionate, very. The purport of the above sentence cannot be mistaken. The utterance of 'fearful sentiments' is attributed to 'W. H. B.'—Fearful to whom? To H. C. Howells. Very likely. Truth is always fearful to falsehood.

'No rogue e'er felt the halter draw
With good opinion of the law.'

I can only say, that I uttered no sentiments at the meeting alluded to, that I am not prepared to reaffirm and defend, in private or in public, whenever the occasion shall demand. I court no concealment—I repel no investigation of opinions I entertain. Conscientious in their adoption, I am open in their expression, and confident in their perfect harmony with natural and revealed religion.

Mr. Howells evidently congratulates himself upon the fact that I attribute his mendacity to his intellectual rather than to his moral defects. And well he may, for in so doing I have not only differed from the great body of his acquaintances here, but have manifested a charity which in their estimation borders upon weakness. I readily acknowledge that I am clearly in the minority in this view of his conduct, but having been accustomed to regard my own convictions of right rather than the voice of majorities, I have no uneasiness in my solitary position.

I have no desire to protract a controversy with H. C. Howells, whose power to make mischief decreases just in proportion as he becomes known. Had his original misrepresentations of matters here been published in this vicinity, no reply would have been required; but as he spread his fictions before a community seven hundred miles distant from this, it seemed due to the abolitionists of this vicinity that some notice should be taken of his conduct. In the discharge of my duty, I neither court nor deprecate personal controversy; and as I cherish nothing of ill feeling towards your correspondent, (whose moral insanity renders him an object of pity, rather than of anger or disgust) I feel no disposition to expose his tergiversations any further than the interests of truth demand. If, having foolishly thrown himself across *her* track, he is wounded, let him blame himself for his folly, and learn from the experience of the past to conduct himself with greater propriety for the future. W. H. BURLEIGH.

*Since writing the above communication, I have had an interview with the gentleman upon whom Mr. Howells relies to prove that the 'momentous clause' was omitted from our constitution 'through the determined and persevering opposition of Orange Scott.' The gentleman assures me that he told Mr. Howells that 'Scott took but very little interest in the matter, and though he did express an opinion that the clause in question was superfluous, he was rather *passive in the matter* than otherwise.' This is the testimony of Mr. Howells' own witness, 'who *is* a man of veracity,' says H. C. H. Whether the same can be truly affirmed of Mr. Howells, I will leave the reader to judge.

In my first communication I charged H. C. H. with having done injustice to O. Scott, and misrepresented the condition of things among the abolitionists of Western Pennsylvania. His own witness convicts him of misrepresentation in the former instance—and in the latter he ventures a bold denial, in the very face of his former declarations, which remain to testify of his mendacity. What confidence, under these circumstances, can be placed in any declaration he might make? or how can he hope to escape the contempt of his readers as a wilful falsifier, except by taking shelter under their pity, as a monomaniac?

Okra Cotton.—This species of cotton has now established amongst the planters of that part of Alabama, where it was first discovered and most extensively cultivated, an undisputed superiority over all other varieties of the short staple. The yield to the acre is extraordinary, and the staple finer, while its turn out from the gin-head is still more astonishing. On good land the product is 3000 pounds to the acre.

Indian Troubles.—The St. Louis Era of the 21st states, on the authority of a gentleman who had just arrived from St. Peter's, that a war party of the Sioux Indians (400 strong) had assembled and taken up their march for the Chippewa grounds; and that about the same time an equal number of Chippewas had left their homes for the purpose of making war upon the Sioux. It was the general belief that the battle would be a destructive one, as both parties entertain the most hostile feelings toward each other.

THE LIBERATOR.
BOSTON:
FRIDAY MORNING, AUGUST 7, 1840.

DELINQUENT SUBSCRIBERS.

Notwithstanding the promptness with which most of our subscribers discharge their obligations, there is still a considerable number who are in arrears, and to such we have a few words to say.

1. We *need* the money you owe us. As you profess to believe that 'the laborer is worthy of his hire,' it is only necessary to remind you that your delinquency, if persisted in, may occasion very serious embarrassment to those who have no means of a livelihood, except the avails of their hard labor. Editors and printers are no more able to live on air than other people.

2. You are under obligation to pay for the papers we have sent you. We fear that some of you do not feel this obligation as you ought. The debt of one individual is indeed small, but when several hundred withhold payment, the aggregate deficiency is the occasion of serious embarrassment.

3. According to notice previously given, we shall now discontinue the Liberator to all subscribers who are in arrears for 15 months or more.

4. Those who receive this notice, and a bill accompanying it, are earnestly requested to remit the amount due forthwith. We also invite them to renew their subscriptions.

5. There may be instances in which our accounts are in error, so that names will be cut off which ought to be retained. Let no one take offence at this account, but inform us immediately of any mistakes which may occur. We shall, of course, promptly correct them.

British India.

The Law and Custom of Slavery in British India, in a series of Letters to Thomas Fowell Buxton, Esq. By *William Adam.* 1 *vol. pp.* 279.

It has long been known that slavery existed in British India, but the subject has been kept studiously in the dark by most of those who were best qualified to give information upon the matter, and the real state of the case has been very imperfectly known.

A long residence in India and a zealous study of all its interests, institutions and affairs has enabled Professor Adam to give, in a condensed form, a far more complete view of this subject than has ever appeared, and must put an end, hereafter, to all those self-congratulations, not uncommon in English publications, that whatever other abuses may exist under the English government, slavery, the greatest and worst of social abuses, has been finally abolished.

It appears from Mr. Adam's book, that the institution of slavery, which existed under the old Hindoo laws, and which was abolished, so far as its legal existence was concerned, by the Mohammedan conquerors has been re-established in legal form by the decisions of the supreme courts of Justice established by the English conquerors, who at the same time gave force and validity to those Mohammedan laws by which a part of the Mohammedan population is likewise held in bondage.

The work is comprised in eight letters, which contain a sketch of the Hindu law of slavery, of the Mohammedan law of slavery, and of the British law of slavery, founded upon the provisions of the Hindoo and Mahommedan codes; an examination of the legality of those divisions

ANOTHER CLERICAL ENDORSER FOR GEN. HARRISON. We lost a subscriber, a short time since, for the allusion we made to the Rev. Dr. Holmes' endorsement of the religious character of Gen. Harrison, and perhaps we shall lose another for venturing to express our opinion upon the conduct of a southern clergyman who has suffered himself to be used as a tool for promoting the election of a pro-slavery man to the Presidency. But no matter. We shall not for such a reason suppress our convictions in view of a course so utterly inconsistent with a christian profession.

A man, who signs himself 'An Old Methodist Preacher,' has published a letter in the Augusta, (Geo.) Reformer, (!) in which he declares, that although he never in his life subscribed for a purely political paper, nor attended a purely political meeting, he can stand it no longer! He must give relief to his over-burdened spirit by a shout for the hero of Tippecanoe! He recommends the whole Methodist fraternity to give him their support on account of his former kindness and hospitality to the preachers of that denomination. To show 'how kind, how affable, how condescending was this distinguished statesman,' he gravely states, that 'on a cold and boisterous night, a young preacher came to the General's when he lived at Vincennes;' that the latter accompanied the former to the meeting-house; that, 'owing to the inclemency of the weather, not a soul attended, except the General and a soldier'; that notwithstanding the intensity of the cold and the small number present, the General [O most incredible condescension!] actually sat through the whole service 'at the foot of the steps leading to the pulpit, giving the most profound attention to the discourse;' and that, at the close of the meeting, he actually 'got up, and taking a candle out of the candlestick held it in his hand close to the preacher, while he was talking and singing over the poor soldier'!!! The closing part of the letter is so touching, that we cannot forbear to copy it.

This little incident made a deep impression (!) on my mind, and endeared the man to me ever after. I thought I could see in it his great love for religion and the sacred truths of the gospel,—(!!!) his great respect for the minister of Jesus Christ, (!) in condescending, statesman, General and Governor as he was, (!) to become a *candle holder* for a poor, young, inexperienced Methodist preacher. (!!!) His great philanthropy (!) in remaining in the meeting house of a cold winter's night, if he, by so doing, could only accidentally be tributary to the happiness of a poor soldier. Such a man is worthy to fill the office of President of the United States, and members of the Methodist church, he is now before you. Will you remember his former kindness to your preachers? You now have it in your power to do something for him, who in the days of your suffering did so much for you. Requite then his generosity, whose house was always open to your preachers, and where they, in sickness, suffering and death, were sure to find a home.

This is indeed a pretty chapter of reasons for elevating to the Presidential chair a man whose soul is so dead to every principle of humanity, that, for the sake of reaching that high station, he will condescend to become the miserable tool of slaveholders and trample under his feet the rights and happiness of three millions of victims! And yet his conduct is no worse than that of the Methodist Conference, or the Presbyterian General Assembly.

THE PRINCIPLE OF NON-RESISTANCE. Joseph Sturge, a leading member and officer of the British and Foreign Society for the abolition of slavery and the slave trade throughout the world, in his speech before the Baptist Missionary Society in Exeter Hall, thus states the principles of the former association:

The two leading principles of the Society are, that so long as slavery exists there is no reasonable hope of annihilating the slave trade; and that, in endeavoring to attain this great object, *we must pursue none but moral, religious, and pacific means*. In the word 'pacific,' I include THE INVIOLABILITY OF HUMAN LIFE.

It thus appears that the British and Foreign Anti-Slavery Society acknowledges as one of its 'leading principles' the fundamental doctrine of non-resistance, viz: 'THE INVIOLABILITY OF HUMAN LIFE.' Admit this principle, and the whole non-resistance theory follows as a legitimate and necessary conclusion. Few intelligent opponents of non-resistance in this country dare concede this principle, for they are conscious that in doing so they would destroy the foundation of every government on earth. Deny to government the life-taking power, and you deprive it of the only means by which it can *enforce* obedience to its requisitions.

The Society which thus embraces the fundamental principle of non-resistance is the one which summoned the 'World's Convention.'

Union Convention at Groton.

From what we have learned, we are induced to believe that this Convention will be one of the largest which any question of reform has ever brought together in this country. Many will be disappointed, however, when they are informed that Gerrit Smith will be kept away by ill health. We cannot refrain from again urging all, who feel any interest in the great object of the Convention, to be present.

For the information of our friends at the South and East, we would state, that they can reach Groton from Boston on Wednesday morning, by going to Lowell in the cars, where they will find a stage ready to convey them to the place of meeting. The cars leave Boston at 7 o'clock.

PRESIDENTIAL ELECTION. We are not an indifferent spectator of the efforts of the political parties to induce anti-slavery voters to swerve from their principles at the coming Presidential election. We have faithfully borne our testimony, as our readers well know, against the conduct of those professed abolitionists who vote for pro-slavery candidates. We shall publish hereafter a variety of important facts and arguments on this subject, going to show the subserviency of the political parties to the slave power, and the inconsistency and sin of voting either for Van Buren or Harrison.

REV. H. CUMMINGS. The story which this individual has told in the last Abolitionist of his sayings and doings in New Bedford, and of the discussion which took place between him and ourselves in that place, must destroy all confidence in his veracity where the facts are known. A refutation of his calumnies would occupy more room than we can spare for such a purpose.

THE EMANCIPATOR of July 16 has the following editorial remark: 'The New York State [Society] are holding on their way, notwithstanding the hard times, hard cider, and non-resistance.' Really, bro. Leavitt is in 'a sweet state of mind,' as a new organizationist lately said of Lewis Tappan.

Temperance Address.

AN ADDRESS *delivered before several Temperance Associations, on Man's Likeness to God, or the right exercise of his powers.* By J. H. PURKITT. Boston: Torrey & Blair. 1840.

It is one of the happiest effects of the various reformatory enterprises of the age, that they lead the mind to contemplate the great PRINCIPLES on which the happiness of mankind depends. The author of this address, instead of leading his hearers through a detail of the evils of intemperance, and seeking to produce a momentary effect by a mere appeal to their sympathy, has invited them to a consideration of their noble capacities and high destiny as immortal beings, created in the Divine image. The principles he lays down are as applicable to one branch of reform as another—as well calculated to excite an abhorrence of slavery as to advance the cause of temperance. The pamphlet is worthy of an extended circulation.

ANTI-SLAVERY ALMANAC FOR 1841. We have received a copy of this work from the publisher, S. W. Benedict, 141 Nassau street, N. Y. It is crowded with interesting facts and warm appeals to the heart and conscience of the reader. It ought to have a place in every family in the free States. It will probably be for sale at the A. S. Office in this city very soon.

A New Periodical.

THE MONTHLY OFFERING *to the Collectors and Contributors of the Weekly Contribution Plan.* Vol. I. No. 1. By JOHN A. COLLINS. pp. 16

This is a very neat little work, which we take pleasure in commending to the notice of our friends in all parts of the State. It fills a place in anti-slavery literature which is occupied by no other periodical. The following extract from the editor's preface will explain its character and object.

This little work was originally designed to aid and encourage the collectors and contributors to 'THE WEEKLY CONTRIBUTION PLAN' in their work of love and mercy, to insist upon the latter to be punctual in their payments, and to urge most earnestly upon the former to be prompt and regular in making their monthly collections, inasmuch as the entire success of the system depends upon the efforts of both; to remind them of the wrong and outrage that is imposed upon three millions of native-born Americans, to show them why their prayers, influence and worldly substance should be consecrated to redeem them from the most revolting system of cruelty and oppression the world ever saw. Yet it is hoped that 'THE OFFERING,' through the efforts of its friends, will gain admission to the hearts of thousands, who never have, as yet, bestowed one serious thought upon the subject. On their efforts its circulation will depend. If they think it adapted to promote the interests of the cause, will they not take prompt and efficient means to secure its circulation? Many of our best writers have engaged to furnish tales, &c. for 'The Offering.' Something of this kind, very interesting, may be expected from our brother HIRAM WILSON, of Toronto, Upper Canada, who is devoting all his time in educating those fugitives from *our republic*, who have taken refuge in *Victoria's dominions*. '*The Offering*' will be issued monthly, and sent to single subscribers one year for 37 1-2 cents, but to encourage our friends to aid in its circulation, FOUR COPIES, or 48 pamphlets like this, will be sent to ONE ADDRESS for one dollar. Payment must invariably be made in advance. These terms will be rigidly adhered to.

The first number is filled with interesting matter. We hope it will have a wide circulation,

Colored People's Celebration.

Owing to the storm on Saturday, our colored friends were under the necessity of postponing their celebration of the act of British emancipation until Monday. We deeply regret that it was not in our power to be present, to participate in the interesting exercises of the day. We have received, however, from a correspondent, an interesting report of the proceedings, which we are sorry we cannot publish till next week.

C. C. BURLEIGH. This indefatigable laborer in every good cause thus alludes in the Pennsylvania Freeman to a lecture delivered by himself on the subject of Peace, at Abington, (Pa.) on the 4th inst. Wonder if our Pennsylvania friends intend to form a new organization, because their editor and agent is a non-resistant, and exercises his liberty, as a private citizen, to propagate and defend his sentiments?

In the evening, (July 4,) the Hall was crowded to excess, and a large number, unable to get places within, stood on the outside, at the door and windows, while I addressed them about two hours on the subject of Peace, with particular reference to the revolutionary war. Some of its prominent evils I endeavored to point out, as well as to show that our national independence and all the rich blessings which followed in its train, would very probably have been secured without an appeal to arms, nearly or quite as soon, perhaps even sooner, and, at all events, at an incalculably less cost of blood and treasure, of personal suffering and domestic misery, with far less injurious effects on the intellectual, moral and religious condition and character of the nation, than was their price when purchased by a bloody and protracted war.

It seems that the people of Philadelphia are willing to avail themselves of the services of a good speaker, notwithstanding he is an abolitionist. Here is an account which our friend has furnished of a speech delivered by him at the late anniversary of the discovery of the art of printing:

After the last named speaker had concluded, our name being called, we came forward and offered a few remarks, carrying out more fully some thoughts thrown out by one or two of the preceding speakers, and enumerating among the blessings conferred on mankind by the art of printing, the vastly extended diffusion of the idea of human brotherhood, and the melting down of national prejudices; the comparative elevation of the poorer and laboring classes, and the wider spread of general intelligence and free principles. We attempted to point the way to its still further triumph, in the complete annihilation of every institution hostile to truth and freedom; the practical recognition of the inalienable rights of man, without distinction of nation, condition, creed or color; the general prevalence of true democracy, sound morality, and pure religion. The frequent demonstrations of approval, which responded to the sentiments we uttered, even those which went farthest for equal and impartial liberty, cheered us with the assurance they imparted, that in listening to such sentiments, German and American, native and adopted citizen, alike heard 'every man in his own tongue'—in the language which found its echo in his own soul, those truths which the Creator has written on the inmost heart of all his intelligent creatures.

Quaker Colonizationists.

It is well known that many members of the Society of Friends are active supporters of the colonization scheme, but as they are mostly occupants of the 'high seats,' no yearly meeting has ever regarded *this* as a reason for advising its members to be careful how they united with others to promote benevolent objects. Probably the slaveholders and their fighting allies in Liberia are not considered so dangerous companions as the abolitionists! We commend the following remarks of the Pennsylvania Freeman to those members of the Society of Friends who support the scheme of expatriation.

The worthy members of the Society of Friends, who have favored the colonization scheme, and contributed to its promotion, may now contemplate, with all the satisfaction it is calculated to produce, the conclusive evidence which G. S. Brown and 'brothers Harris and Demory' and the heroes of the Gaytoombah town invasion have afforded, that their donations have not been misappropriated, or thrown away on persons incompetent to defend them from the spoiler. With how much greater confidence can they contribute to the cause hereafter, when they think of the blood puddles and the brain-sprinkled way-side—of the 'tornado' of buckshot and the flames of the burning harvest, and the howls of terror and shrieks of anguish;—when they call to mind Goterah's severed head, exhibited 'to the unspeakable joy of the whole assembly' of Christian colonists and native allies—and when they remember that their money has aided to purchase the means of this havoc of human life, and that they have therefore a right to a proportionate share of credit, for the 'salutary influence' which the 'gory victory' must have exerted 'upon the native tribes.' How must every real disciple of the Prince of Peace rejoice at the 'animating' spectacle of the missionary slugs, 'opening a wide door for civilization and Christianity,' through 'solid masses of living human flesh,' by cutting down the native hosts 'like mowers cutting grass' Will they—can they permit 'the 5th of July' to pass without raising 'fifteen or twenty thousand dollars,' to send out by the Saluda 'a cargo' of gunpowder, slugs and buckshot, of muskets and field pieces, and a company of 'emigrants' to use them in destroying Paganism, and diffusing Christianity?

Fair at Attleboro'.

Our readers will recollect that we advertised a Fair in the Liberator, some time ago, designed to aid in building a Methodist meeting-house in North Attleboro.' We are happy to learn that the enterprise succeeded altogether beyond the anticipations of its friends. More than 500 people, we are informed, were present on the first day. A letter from one of the managers, (Miss S. M. Rhoades) is now before us, from which we make the following extract.

'We feel under the greatest obligation to return our most hearty thanks to all who so liberally contributed to aid us on this occasion. From Wrentham we received $3,52; Lonsdale, $8,12; Canton, 11,25; Valley Falls, $7,50; Cumberland, $4,38. We also received presents from Warren, Woonsocket Falls, Providence, Franklin, and other places. In all, we took over two hundred and fifty dollars. Over one hundred remain now in our hands, which we hope to dispose of to good advantage.

We know not how to express our heartfelt gratitude to friends in Attleboro' and other places for what they have done for us. We would not forget a beautiful piece of poetry, by our beloved friend, Mrs. M. W. Chapman. We sold over one hundred copies at the Fair.

FIRST OF AUGUST. This day was not as extensively observed by abolitionists as it ought to have been. We have heard of several interesting meetings, however. The Plymouth County A. S. Society held a meeting at Kingston, which, we are happy to learn, was one of uncommon interest. We shall doubtless be furnished with the proceedings for publication.

It was our privilege to address a company of choice spirits in a private house in Wrentham—not indeed on the first, but the second inst.—on topics suggested by the recurrence of this important anniversary. The minister was 'grieved' that such an assembly should presume to convene at an hour when the *church* had a regular meeting! How pious!

Letter from William Adams.

Among the delegates from this country to the London Conference was that sterling friend of the cause, William Adams of Pawtucket. His son has furnished us with the following extracts of a letter written by him at London, which, although they contain little that is new, will be read with interest.

The vessel in which we sailed was detained several days after the time of sailing. The captain did not come on board until the day she sailed. I had been on board but a few hours, when I was struck by the second mate, because I attempted to intercede in behalf of one of the hands, whom he was abusing in the most cruel manner. I was not much hurt. When I recovered, I recollected I was a non-resistant, and had resolved to preach that doctrine and *abolition* while on board. I said nothing, but walked to my berth. I found I had the sympathy of all the passengers. After finding that Charles L. Remond was to be my companion, he caused a narrow bed to be put up, two feet wide, and said I might sleep there with my 'nigger;' but he was disappointed. The persons to whom he gave our berth did not take it; therefore I had it to myself, and Charles had the other. We had one each, while the others slept two in a berth. Most of the steerage passengers treated us well as far as they knew, but many of them were Irish and Roman Catholics; and as long as their rum lasted, they were drunk most of the time. A *portion* of the cabin passengers were intoxicated nearly every day.

After a pleasant, but rather a long passage, we arrived at the city of cities. We arrived here on the 17th. The meeting was organized on the 12th. We found they had refused to admit Lucretia Mott and the other female delegates. They also denied having called such a Convention as our credentials described, and said that the American abolitionists had given it that name. The Committee of the British and Foreign A. S. Society claimed the sole right to say what business should come before the meeting, and in what manner it should be disposed of. Under these circumstances, our duty appeared plain to us, viz., to decline taking seats under such aristocratic proceedings. We therefore took our seats in a small gallery, or what you would term a negro pew, where we have just room to look down upon them. Garrison, Rogers, Remond and myself have come across the Atlantic, and are not allowed to enter the body of the house, but go to our seats by an outside way. To prevent any body from entering they keep a sentry at the door. Great curiosity has been felt by the people to know why some of the American delegates are shut out. The reason given by the committee is, that they are *no-government* and *women's rights* men, &c. The first day we sat *alone* in the gallery; but, on the second day, the people, wishing to see how we looked, came and went the whole day. Finding that we looked somewhat like other men, now they think the secret lies in our principles, and are anxious to hear us, that they may know what we have to say. Lady Byron was among the first to venture up into our small gallery. She sat down beside C. L. Remond and myself, and informed us who the speakers were, for we were so far away that we could not hear. George Thompson observed to me that *abolition in England* had been but a plaything. It is one thing here and another in America. I see now that the great moral and religious warfare is to be fought in America. Lucretia Mott and Wm. Lloyd Garrison are styled infidels. The truth of the matter is, the new organizers had new organized before we arrived.

At a soiree, William Lloyd Garrison was so loudly called for by the people, that he stepped forward and bore a faithful testimony against the unfaithfulness of the friends of the cause, who went to America, and did not do their duty on that subject while there; especially Joseph John Gurney, Dr. Cox, Hoby, &c. He spoke fearlessly of the conduct of the committee in calling such a Convention, and then denying it; also of war, and of woman slavery, which had been exercised over the female delegates. Our new organizers made no reply.

We have been very kindly received by the British abolition friends in their private capacity. The entire delegation from America have been invited at different times to the houses of the leading friends of the cause, and many have questioned us on non-resistance, &c. We have not failed to bear our testimony for the truth. I stated that I thought it would be as great a crime for the *Queen* to have the young man executed who attempted to assassinate her the other day, as it would have been for him to have taken her life. This seems strange doctrine here, but there are none able to confute it.

To-day I visited the Tower. I sat on the block upon which the heads of Lady Jane Grey and others were laid when they were executed. I also handled the hatchet with which they were beheaded. The scene is one of horror.

EFFECTS OF EMANCIPATION ON CRIME. The following extract of a speech recently delivered in Exeter Hall, London, by Rev. Mr. Knibb, a Baptist clergyman of Jamaica, whose name is familiar to anti-slavery ears, we commend to those, (if any there are,) who are afraid to 'turn the slaves loose,' lest they should become thieves and vagabonds.

In referring to the conduct of the people themselves, Mr. Knibb said it was above all praise. It was a fact that there was not a laboring population on the earth so free from crime as the laboring population of Jamaica. He could prove this from the records of the courts of law in Jamaica. At the last Assize Court of Montego Bay, amongst a population of 135,000 individuals, only 19 were charged with offences. Of this number 6 were white men; of the remainder, 3 were acquitted, and there was not a female amongst them all (Cheers.) In the parish in which he himself resided, containing a population of 35,000 persons, only one prisoner was committed for trial in the space of three months (Hear, hear, and cheers.) He went to the House of Correction at Trelawney, before he left the island, to see all that could be seen, in order to tell all that could be told; and asked permission to go on the tread-mill; when the governor said to him, 'Mr. Knibb, there is no use of concealing the truth, but ever since the 1st of August we have never been able to muster hands enough to turn it, and the mill has become rusty, and is going to pieces'—(Loud cheering.) In the parish of St. Ann's the gaol had been shut up for the last six months, and the keeper had been put on half-pay till he was again required—(Laughter, and cheers.) In the parish of Westmoreland, in which a deacon of his own church had been flogged for praying to God, the prison was in ruins, for there was no one to tenant it. These were facts which he should resound throughout England; and let his enemies deny them if they could. Out of the whole number professing Christianity in the Baptist church, and they had 50,000 at least—out of this number, and it was equally true with respect to the professors belonging to other denominations, only one individual had been brought to the bar of his country since the 1st of August, 1838, and he was acquitted of the crime laid to his charge—(Cheers.)

Tribute to Worth.

We published recently extracts from a letter written by that aged and venerable father in the cause of liberty, SETH SPRAGUE. The Herald of Freedom of the 17th ult., contains an eloquent article over the signature of M. A. C., (Moses A. Cartland,) from which we select the following tribute to the worth of our aged friend.

In commencing these remarks, however, we had another individual in our mind, distinguished alike for his fidelity in the cause of Emancipation, and for the prompt, unhesitating manner in which he gives it his support. We allude to the venerable Seth Sprague of Massachusetts. There is something winning in the honesty, zeal, and straight-forwardness of the old man. He asks nothing of the world—has no selfish ambition to gratify—but throws himself with a noble disinterestedness into the cause of the imbruted bondman. We have looked upon him with peculiar interest, as we have seen him standing up among the young champions of freedom—New England's noblest and worthiest sons—and as his silvery locks shone in solitary whiteness amid the throng, we have seen him urging them on to duty and to faithfulness, with a voice that bespoke the counsellor and the sage. And yet that venerable man, standing as it were on the threshhold of the grave—when ambition no longer holds out its alluring bauble, and the world's applause echoes its idle mockery in his ear—even he must wear the mark of the fanatic, and be stigmatized as the enemy of his country and his kind! For such indeed would the world make him. Let the boasting and noisy *patriots* who clamor about the sacredness of property vested in living man—these 'Christian brokers in the trade of blood'—look upon that bowed figure and that serene countenance, and feel themselves rebuked—if feel they can.

MR. GARRISON'S RETURN. There is not much reason to doubt that Mr. Garrison is now on his way home. It is probable that he took passage in the steam ship Acadia, which left Liverpool on Tuesday last, and which may be expected to arrive at this port on or about the 18th inst. We hope he will be able to salute the readers of the Liberator from the editorial chair on the 21st.

Middlesex County Society.

The quarterly meeting of the Middlesex County A. S. Society was held in the Orthodox meeting-house in Westford, on Tuesday, the 28th ult. Dr. A. Farnsworth, President, in the chair. Prayer by S. Hawley.

Oliver Johnson, Benjamin Hall, Albert Leighton, Rev. Mr. Lord, and J. B. Richards were appointed a business committee.

The forenoon was occupied with interesting statements, by Mr. Downs of Andover and others, respecting the condition and treatment of slaves, their desire for liberty, &c.

The afternoon was spent in an interesting and profitable discussion, by Messrs. Hawley, Johnson and others, of the following resolutions, which were unanimously adopted:

Resolved, That we view with deep regret a disposition on the part of many professed abolitionists, to sacrifice, at the coming presidential election, the sublime principles of human rights, on the altar of their party predilections, by voting for the pro-slavery candidates of the present political parties.

Resolved, That we hold those abolitionists who sustain men as officers of government who do not remember the cause of the bondman in their official stations, as responsible for the opposition which our cause encounters from pro-slavery officers.

Resolved, That while we consider it a grievous dereliction of duty for abolitionists to assist in the election to places of honor and trust, of men who are false to liberty, we believe that the formation of a political party by abolitionists would tend to lower the standard of truth and principle, to make our holy cause a nucleus around which will gather ambitious politicians, and disappointed time-servers, and reduce the anti-slavery enterprise to a political *hobby*, on which those demagogues may ride into power.

Whereas, the American church and ministry do, to a great extent, mould the religious sentiment and direct the moral energies of the nation; therefore

Resolved, That the church and ministry of our land, and especially that portion of them, at the north, are mainly responsible for the continuance of slavery in the United States.

Resolved, That we are more and more convinced, by the developements which are taking place among us, that the 'new organization,' so called, originated not in love for the slave, but in a spirit of sectarian jealousy and intolerance, which is deadly hostile to the principles which lie at the foundation of the anti-slavery enterprise.

Resolved, That we take great pleasure in recommending the National Anti-Slavery Standard to the patronage of the abolitionists of this county.

A. FARNSWORTH, *Pres.*

H. COWDRY, *Sec'ry.*

New-Bedford.

At a meeting of the New-Bedford Young Men's Anti-Slavery Society, held on the evening of 1st of August, 1840, the anniversary of West India emancipation,—to which all persons who felt an interest in the subject were invited,—the following resolutions, after interesting remarks from several individuals were passed unanimously.

Resolved, That in view of the grand experiment of emancipating 800,000 human beings in the British West Indies by the mother country, her children are justified in asserting that it will be safe to immediately liberate all the slaves in these United States.

Resolved, That liberty being an essential right of universal humanity, not a grant from man to his fellow, the best results can only be expected where this principle is universally acknowledged.

Resolved, That the success which has attended the combined efforts of the friends of emancipation encourages us still to persevere in these measures, notwithstanding opposition from without and treachery from within.

After the passage of the foregoing resolutions, several individuals expressed a wish that the meeting would pass resolutions relative to the proceedings of the World's Convention. The following were adopted:

Resolved, That we cordially endorse the resolution offered and supported by our much lamented brother Charles Follen, at the annual meeting of the Mass. Anti-Slavery Society in 1836, in the following words, viz: 'That we consider the anti-slavery cause as the cause of philanthropy, with regard to which all human beings, white men and colored men, citizens and foreigners, men and *women*, have the same duties and the same rights.'

Resolved, That the committee of the British and Foreign Anti-Slavery Society, in excluding from the meetings of the World's Convention persons regularly delegated to represent the American Anti-Slavery Society, because those persons were females, have acted in a manner unworthy of British abolitionists, contrary to the spirit of genuine abolitionism, and ought to receive the just rebuke of every true friend of our glorious enterprise.

Resolved, That our brothers Garrison, Rogers, Remond and Adams deserve our thanks for the noble stand taken by them in refusing to join a Convention from which a portion of the delegates from this country were excluded, believing that their testimony will do much good by opening the eyes of English abolitionists to the injustice of such unwarrantable proceedings.

Voted, That the proceedings of this meeting be published in the Liberator and Anti-Slavery Standard.

JOSEPH CONGDON, *Pres.*

JOHN C. COFFIN, *Sec'ry.*

Sound Views.

Our highly esteemed friend, ROWLAND T. ROBINSON, in a communication published in the Vermont Telegraph, makes the following common sense observations respecting the course of the American A. S. Society in sustaining the rights of female members.

If to-day we may disregard the RIGHTS of a *female*, to-morrow we may for the same reason trample on the rights of the colored man—for I still maintain that the rights of the one are not more clearly recognized, or more solemnly guaranteed by the Constitution, than those of the other

If to-day, for the good of the slave, we may crush the rights of woman, to-morrow, for the good of the *Union*, *our* rights may be handed over to the tender mercies of the mob. The truth is, the foundation of our glorious cause—the redemption of the slave, rests upon the great principle—THE INVIOLABILITY OF HUMAN RIGHTS; and let abolitionists beware how they suffer this principle to be invaded, whether in the person of the crushed bondman or his female representative.

We often hear the remark, that, 'considering the excited state of feeling on the subject of women's speaking and voting in our anti-slavery meetings, Abby Kelley would have performed a magnanimous act, nay, she was morally bound, to have waived her own rights, and declined serving as one of the Business Committee.' If nought but her own feelings and her individual rights had been involved, it might have been better for her to sacrifice them on the altar of peace, and I have no doubt she would willingly have made the offering; but this privilege was not at her command. She stood there, the representative of her sex—at least of all those who feel called upon to open their mouths for the dumb, and plead the cause of the oppressed, and to act according to the dictates of their own consciences in behalf of the slave. Not only was her liberty invaded and *females vehemently called upon to vote away her right to vote*, but in her person, the liberties of every female member of the American Anti-Slavery Society was assailed, and in surrendering her own freedom on this field of conflict, she would have betrayed the freedom of womanhood. Feeling the responsibility of her position, she could do no other than maintain the post which Providence had assigned her, notwithstanding the taunts of some of her clerical opposers; and nobly did she maintain it; and nobly did the presiding officer sustain her in this trying hour.

TO CORRESPONDENTS. 'Truth-Teller,' always welcome, is doubly so now, in view of the topic he proposes to discuss. The first number of his proposed series shall appear next week. We hope he will give the subject a thorough sifting.

'Adela' shall have a place as soon as convenient.

The letter of C. M. Burleigh shall appear next week.

The letters of William Goodell have been received, and will be published as soon as we can find room for them—perhaps in our next.

ERRATUM.—In the Address of the Executive Committee of the American A. S. Society, on the first page, last column, first line of the fourth paragraph—for '*speak* the confidence, read, *shook* the confidence.

TREASURER'S ACCOUNT

Of Money received into the Treasury of the Massachusetts A. S. Society, during the month of July.

Danvers—Weekly Contribution, forwarded by Joseph Osgood, P. M.	$8 00
Hingham—Female A. S. Soc. L. R. Beal, Tr.	6 00
North Attleboro'—Weekly Con. Mrs. H. Allen 7 00; Miss Angelina Daggett 8 50; S. S. Guild 1 25; Mrs R. W. Henshaw 4 00	20 75
Kingston—Weekly Con. Seth Drew Tr.	1 01
Neponsett Village— do. H. W. Blanchard	1 10
Walpole—Weekly do. J. R. Engley	3 25
Forwarded by Rev. Sumner Lincoln.	
Warren—Dr Carpenter 1 00; a contribution box 50c.	1 50
Barre—Dea. Bassett 1 00; Mr. Ainsworth 1 00; a few friends 2 12.	4 12
Lancaster—A. S. Soc.	2 00
Rutland—Dea. Mead 5 00; Rev. J. Clark 2 00; G S Flint 1 00; B B Miles 1 00; L B Hobbs 1 00;	10 00
Westminster—George Miles,	3 00
Winchendon—Rev D O Morton,	1 00
Upton—Female A S Soc.	6 31
Upton—Col. Elijah Stoddard,	1 00
Ashburnham—Silas Rice,	1 00
S. Orange—Capt O Adams 1 00; C Whitney 33c. B Whitney 12 1-2c. a lad 12 1-2c,	1 58
One Sabbath's preaching last winter at West Boylston,	8 00
Foxboro'—Weekly Con Miss Betsey Badger 2 78; Mrs. Sally H. Daniels 4 31; Nehemiah Carpenter and family 1 00;	8 09
New-Bedford—Weekly Con. M T Congdon Tr.	17 20
Newburyport—Female A S Soc. Jane Knapp Tr.	10 00
Weymouth—Weekly Con Elias Richards,	7 08
A donation from a friend,	1 00
New-England A S. Convention—proceeds after payment of expenses,	45 52
Leicester—Weekly Con. Fred. Jones 52c. children of a family 28c. Rev Samuel May, his quar sub. 2 50,	3 30
Hyannis Port—Daniel Hinckley,	5 00
Salem—Weekly Con. Lydia Dean Tr.	15 00
Dedham—do do E Ford,	2 93
Boston—Weekly Con. Anne W Weston 3 00; Maria W Chapman 2 00; Mary A. W Johnson 2 25; Sarah Ann Ball 1 26; Abigail Folsom 84c. Charlotte Hartford 81c. John Rogers 12c. Mrs Todd 26c. Z Townsend for 3 mos. 5 00; Collection 2 42; box at office 26c.	18 23
Cambridgeport—Weekly Con. by Mary A W Johnson,	3 36
Abington— do do Elizabeth Niles	2 93
West Boylston—A few friends 2 70; Infant Baptist School 50c.	3 20
W Roxbury—a friend for Hiram Wilson's colored schools in Canada,	10 00
Danvers New Mills—Weekly Con J D Black	1 00
Acknowlekged in last week's paper,	500 00
	$732 46

HENRY G. CHAPMAN
Treas. Mass. A. S. Society.

SUMMARY OF NEWS.

ADVERTISER OFFICE, *Wilmington, N. C., July 27, 7 A. M.*

Loss of the Steamer North Carolina.

About 1 o'clock on Saturday night last, the steamboats Gov. Dudley and North Carolina unfortunately came in collision between 25 and 30 miles at the N. and E. of Georgetown. The Dudley's bow running into the North Carolina's larboard quarter, 15 or 20 feet from the stern. The Captains of both boats had just turned in. The North Carolina went down *almost* immediately, and the crew and passengers were saved with some difficulty. Not a single life was lost, but the loss of valuable baggage was very great, several gentlemen returning from Congress having large amounts of money with them in their trunks, of which but few were saved. The Gov. Dudley remained till day-light, with the hope of saving as much as possible, and then came on to Wilmington, bringing the crew and passengers of the North Carolina, many of whom did not save a particle of clothing.

The accident occurred in about 11 fathoms of water. The bow of the Dudley was a good deal shattered, but she made no water except on her way returning, the night being fortunately remarkably calm. We forbear at present expressing any opinion in regard to the causes of the accident, not having time to make sufficient investigations and the accounts given being so various.

The Gov. Dudley reached Wilmington about half past 3 in the afternoon, and the Vanderbilt the same evening went down to Smithville, where she was to remain all night, to enable her to visit the place of accident in the day time to see if any further good can be effected. Capt. Davis also went to the spot in a pilot boat to do what he could in saving the remains of the wreck. There were no ladies on board except the wife of the Hon. Mr. Hubbard, whose loss in money was larger than that of any other person on board.

Some few of the passengers received slight personal injuries, but terrible as the occurrence has been, we have cause to be thankful that no lives were lost. We will endeavor to furnish soon a more detailed statement of the matter.

A NEW ARGUMENT. A letter from a gentleman in Centre Co., to a friend in Philadelphia, gives the following novel method of promoting the Temperance Reform. It is rather coercive and scarcely suited to our republican notions.

'A Roman Catholic priest in Bellefonte, (the capital of this county,) takes a very summary method of curing intemperance among his pious flock. He takes a cowhide, previously drawing it through the holy water, and marching with it under his arm, lashes well the first poor offender he meets, who is obliged to go on his knees and take the medicine thus humanely administered; and if he prove refractory, his own drunken companions, waiting for their turn next, aid in quickly putting their fellow on his knees before the holy father. This fact is attested by several respectable gentlemen, who say that they have witnessed these *holy* flagellations. It is considered *rare fun* in the town of B., to be privileged to witness the approach of the holy inquisitor, and the scattering of the tender lambs of his flock from the bar-room, when some unkind intruder enters and whispers, 'the *priest* is coming.' One poor witless young man, the other day, of a wealthy and respectable family, being conscious of his guilty habits, and dreading the tender mercies of the holy father, just approaching the tavern door, made a plunge through the cr wd, whilst one poor companion was doing his penance under the lash, and ran at the top of his speed through the streets, amid the plaudits of the amused and exulting crowd.'

From the St. Louis Bulletin, extra, of July 16.

A DUEL. An 'affair of honor' came off this morning, at 6 o'clock, between Mr. A. B. Chambers, editor of the Republican, and Mr. T. B. Hudson, lawyer, and democratic candidate for the Legislature. They fought with rifles, at the distance of forty paces. After three ineffectual shots, the affair was compromised by Mr. Hudson declaring himself satisfied. But very few of our citizens here knew any thing of it until it was over, when the news spread over the city like wildfire, and quite a crowd collected at the landing to witness their return, all of whom appeared gratified at the result. So far as we can learn, the affair originated in an article which appeared in the Argus over the signature of 'Veritas,' giving an account of a political meeting held at Creve Cœur, in which Mr. Hudson is represented as 'fearless and bold,' and completely demolishing all the arguments of the whigs.

FATAL RENCONTRE. The Greensburgh (Ia) Repository of the 4th inst., gives the particulars of a fatal occurrence which took place a few days previously in Decatur county in that State. A Mr. Varner had secretly married a daughter of a Mr. M'Daniel. On the evening after the marriage the father went to the house where the married couple were staying, threatening both with violence, but they had escaped to the woods. On the day following, Mrs. M'Daniel and a single daughter assured them at their residence, that M'Daniel had become reconciled, and prevailed on them to return to the residence of the bride's father. They had not gone far when they they were met by Mr. M'Daniel with a gun on his shoulder, who immediately gave indications of violent intentions; knocked his daughter down and abused her, and pursued Varner half a mile. Varner then got a gun, and after some manœuvreing behind the trees, &c. he finally succeeded in shooting M'Daniel in the body. He fell and instantly expired. M'Daniel had protested loudly that he would kill Varner before the setting of the sun. Such are the results of unbridled passion.—*Pittsburg Herald.*

Mr. Pierpont's Address.—On Monday evening last a large assembly met in the Broadway Tabernacle to listen to an address from Mr. Pierpont, of Boston, on the subject of Temperance. The meeting was opened with prayer by the Rev. Dr. Dewitt, of this city, and the music was furnished by the New-York Academy. The address was received with great attention and repeated demonstrations of saitsfaction by the audience. Mr. P. based his argument on the ground that, the Creator having made all things good and for the good of man, and his word and works being in harmony, his word cannot sanction the use of that which is destructive of the best interests of the human family. With this basis he proceeded to show in strong and eloquent language, the responsibilities resting on each individual to labor in the cause of temperance, and the guilt of those who directly or indirectly, with or without the protection of a license, contribute to increase the evils of drunkenness.

FROM BERMUDA. We have a Bermuda paper of the 14th inst. The following is an extract.

'By the Barbadoes Mercury of the 30th, we find that the Portugese brig, 'Thirteenth of June,' detained by H. M. S. Curacoa, on suspicion of having been engaged in the slave trade, has been brought to trial. This we believe to be the first case tried under the recent act of the Imperial Parliament, which authorizes High Courts of Admiralty and Courts of Vice Admiralty to adjudicate upon vessels and their cargoes, captured for having been engaged in the slave trade, and also upon the slaves taken on board thereof. The requisite circumstances were proved against the 'Thirteenth of June,' and she was accordingly condemned

DISTRESSING OCCURRENCE. Widow Reuben Young, of Hampden, about three miles from this city, left her house, with her two daughters, on Wednesday forenoon for the purpose of bathing in the river, a few rods distant. As they did not return at the time expected, the daughter who was left at home, a girl about sixteen years of age, became alarmed, and search was immediately made, when the distressing fact was discovered that all three were drowned. The two daughters were found near each other on a point of rocks, in about five feet of water, and at a short distance from them was the mother in only about two feet of water. The girls were about eighteen and twenty years of age. An inquest was held, and a verdict returned of accidental death by drowning.—*Bangor Whig.*

HEAVY DAMAGE. A few days ago an important case was tried at the United States District Court, held at Columbus, Ohio, Judges M'Lean and Leavit, presiding. The parties were McKenney vs. Neil, Moores & Co., stage coach proprietors. It was shown satisfactorily to the court and jury, that Messrs. Neil, Moores & Co., were very extensively concerned as stage-coach proprietors, and generally gave entire satisfaction to the public. Yet, in this instance, it was evident that the great injury sustained to the plaintiff was caused by the upsetting of the coach while in the charge of a driver who was incapable of taking charge of the horses The jury returned a verdict of damages for the plaintiff, *five thousand three hundred dollars.*—*N. Y. Commercial.*

We learn from the Charleston papers, that the recent steamboat collision, which resulted in the sinking of the North Carolina, is attributed to the negligence of the mates, who were in charge of both boats, and who did not obey the regulation of the Company for their goverment. The regular mode laid down for the boats is, to keep to the right; but on this occasion, the steamboat Gov. Dudley kept to the left, which, of course, caused the collision.

DEATHS.

In this city, July 24th, Nancy Lewis, aged 15.

July 20th, Mary Eliza, daughter of Richard H. Savoy, aged one year, eight months, and twenty days.

In this city, August 31, of dysentery, William R. Junier, only son of William and Susan Junier, aged ten months and eight days.

In East Abington, on the 26th ult., Charles Follen, only son of Franklin and Ann S. Poole, aged 10 months

NOTICES.

Christian Union Convention.

A Convention of the friends of Christian Union on apostolic principles, will be held, Providence permitting, *at Groton*, Mass., on WEDNESDAY, *the 12th day of August next*, at 10 o'clock A. M. to continue two or three days. The object of the Convention is to examine the *scriptural ground* of Christian Union, devise measures for its promotion, and secure harmonious action among its friends.

To this Convention, all the friends of the Redeemer and of *Church Reform* are *cordially* invited. We cal upon all the friends of Christian Liberty in differen parts of New England, to come up to this convocation. The meeting will be an *important* one. The subjec is a great one, and needs thorough discussion. The rights to be settled are the dearest rights of the Christian. The duties to be determined are so important that our *own* usefulness, and the prosperity of every good cause depend upon their performance. The great question to be settled is—SHALL ACKNOWLEDGED CHRISTIANS BE TREATED AS SUCH? We shall not go into the question, 'what constitutes Christian character,' Should this question come up in the present state of things, we could not hope to arrive at a satisfactory conclusion respecting it. The other question claims *priority*, and demands our first attention. Another question will come up for consideration, which is,—*How far does sectarianism affect the present moral and religious enterprises?* This will claim considerable attention, and will elicit, unquestionably, an interesting and profitable discussion.

We are happy in being able to announce to the public, that LUTHER MYRICK, JAMES C. JACKSON, D. H. RANNEY, and other interesting speakers, are expected to be present.

☞ Arrangements will be made to accommodate our friends from abroad.

MUSICAL CONVENTION.

Pursuant of an order passed by the Musical Convention assembled in Boston, Aug. 1839, the Committee to whom was referred the subject of the next Convention, give notice, that a general Musical Convention will be held in Boston, commencing Aug. 19, 1840, at 11 o'clock, A. M. at the Odeon, corner of Federal and Franklin streets.

All teachers of music, leaders of choirs, and other practical musicians and amateurs are invited to attend.

The Teacher's Class of the Boston Academy of Music will hold its Annual Session at the same time, and the members of the Convention will be invited to join them in chorus and glee singing, and also in public performances. Several gentlemen have consented to lecture on the occasion, and such arrangements will be made as will facilitate the operations of the Convention, and give increased interest to the subject.

All publishers of newspapers and other periodicals in the United States, who feel interested in the progress of the science of Music, will confer a favor by giving this notice circulation.

E. B. DEARBON, *Chairman.*

Boston, April 22, 1840.

☞ BRISTOL COUNTY—POLITICAL. ☜

The friends of anti-slavery nominations in Bristol County, are invited to meet in Freetown, (Assonet,) Wednesday, August 12th.

1. A meeting for free discussion on the subject will be held at 9 o'clock A. M, at which all *voting abolitionists* are urgently invited to attend.

2. At 11 o'clock the convention to nominate Representatives in Congress, for District No. 10, will be organized

3. The County Convention to nominate State Senators will be held immediately after.

Let all the tried friends of the slave be there, and bring warm hearts with them.

By order of the State Central Committee.

Fall River, Aug 1, 1840.

THE WORCESTER ANTI-SLAVERY FAIR

Will be held In Worcester, some time in September next, at the time of the meeting of the State Convention. Individuals and Societies are earnestly requested to send in donations of articles and money to Mrs. JOHN MILTON EARLE, Worcester, Mass.

July, 1840.

Dearborn's English and Classical School.

THE Subscriber continues his School at No. 12, School St. All who wish for good instruction and close attention are invited to call. Transient scholars received on reasonable terms.

E. B. DEARBORN.

Boston, July 23, 1840. 3w

COMMONWEALTH OF MASSACHUSETTS.

Suffolk, ss. To the next of kin, and all other persons interested in the estate of AMY JACKSON late of Boston, in said county, widow, deceased, testate.

WHEREAS application has been made to me to grant a letter of administration with the will annexed, on the estate of said deceased, to Samuel E. Sewall of said Boston, Esquire—you are hereby cited to appear at a Probate Court to be held at said Boston, on Monday the seventeenth day of August next at nine o'clock before noon, to shew cause, if any you have, against granting the same.

He the said Samuel is hereby directed to give public notice thereof three weeks successively in the newspaper called the Liberator printed in said Boston.

Given under my hand this twentieth day of July, in the year one thousand eight hundred and forty.

WILLARD PHILLIPS, Judge of Probate.

A true copy. Attest,

OLIVER W. B. PEABODY, *Reg.*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of THOMAS WALLCUT, late of Boston, in the county of Suffolk, gentleman, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons, having demands upon the estate of said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to

ROBERT F. WALLCUT, *Adm'r.*

Boston, July 20, 1840. j31

POETRY.

ODE.

BY M. W. CHAPMAN.

Sung at the celebration of the first of August, in Belknap-Street church, Boston, 1840.

Tune—*America.*

Wake with a song, my soul!
Free from all base control,
Wake with a song!
Glad let the people be—
Darkness and bondage flee!
Glory and praise to thee,
Oh! God, belong!

Rouse ye! true-hearted ones—
Liberty's faithful sons!
Let your glad shout,
Mingling with theirs who sing
Liberty's welcoming,
Over the waters ring
Joyously out!

Vainly, oh! vainly ye
Ask song of Jubilee
Of our sad band:
Still must our voices fail—
Still must the tones of wail
O'er the gay feast prevail—
In Slavery's land.

Still our free souls must weep
While the land's tyrants keep
Their wearing chain
Cold on our brother's heart,
Bidding his peace depart,
While, on the crowded mart,
They scorn his pain.

Rise for your brothers, then,
Noble but trampled men!
And God, who gave
Rights to the human race,
Shall, from his holy place,
Grant us the might and grace
To free the Slave!

From the Star of Freedom.

THE LITTLE SLAVE'S COMPLAINT.

Who loves the little slave? Who cares
If well or ill I be?
Is there a living soul that shares
A thought or wish for me?

I've had no parents since my birth,
Brothers and sisters—none;
O, what is all this world to me,
Where I am only one!

I wake, and see the sun arise,
And all around me gay;
But nothing I behold is mine,
No—not the life of day!

No! not the very breath I draw—
These limbs are not my own;
A master calls me his *by law*,
My *griefs* are mine alone.

Ah, these they could not make him feel—
Would they themselves had felt
Who bound me to that man of steel,
Whom mercy cannot melt.

Yet not for wealth or ease I sigh,
All are not rich and great:
Many may be as poor as I—
But none so desolate.

For all I know have kin and kind,
Some home, some hope, some joy;
But these I must not look to find—
Who knows the colored boy?

The world has not a place of rest
For outcasts so forlorn—
'Twas all bespoken, all possest—
Long before I was born!

Affection, too, life's sweetest cup,
Goes round from hand to hand;
But I am never asked to sup—
Out of the ring I stand!

If kindness beats within my heart,
What heart will beat again?
I coax the dogs,—they snarl and start,—
Brutes are as bad as men.

The beggar's child may rise above
The misery of his lot,
The gipsey may be loved and love—
But I—but I—must not.

Hard fare, cold lodgings, cruel toil,
Youth, health, and strength consume;
What tree could thrive in such a soil?
What flower so scathed could bloom?

Should I outgrow this cripling work,
How shall my bread be sought?
Must I to other lads turn Turk,
And teach what I am taught?

O! might I roam with flocks and herds
In fellowship along!
O! were I one among the birds—
All wing, all life, all song!

Free with the fishes may I dwell,
Down in the quiet sea;
The snail in his cobcastled shell—
The snail's a king to me.

For out he goes in April showers,
Lies snug when storms prevail,
He feeds on fruits, he sleeps on flowers—
I wish I was a snail.

No; never! do the worst they can,
I may be happy still;
For I was born to be a man—
And with God's leave, I will.

From the Dial.

LINES.

Love scatters oil
On Life's dark sea,
Sweetens its toil,—
Our helmsman he.

Around him hover
Odorous clouds,
Under this cover
His arrows he shrouds.

The cloud was around me,
I knew not why
Such sweetness crowned me,
While Time shot by.

No pain was within,
But calm delight,
Like a world without sin,
Or a day without night.

The shafts of the god
Were tipped with down,
For they drew no blood,
And they knit no frown.

I knew of them not
Until Cupid laughed loud,
And saying 'you're caught,'
Flew off in the cloud.

O then I awoke,
And I lived but to sigh,
Till a clear voice spoke,—
And my tears are dry.

THE BIRD'S NEST.

It wins my admiration
To view the structure of that little work—
A bird's nest. Mark it well, within, without.
No tool had he that wrought, no knife to cut,
No nail to fix, no bodkin to insert,
No glue to join; his little beak was all,
And yet how neatly finished. Fondly, then,
We boast of excellence, whose noblest skill
Instinctive genius foils.—*Mirror.*

NON-RESISTANCE.

For the Liberator.

Letter from H. C. Wright to Amos A. Phelps.

[Concluded.]

What shall be said of the American church and ministry as a whole? I mean all denominations and sects, and their ministry, considered in a mass as making one body. All professed Christians and ministers in the country, of every name, put together and making one body, I call the American church and ministry. Do they not sanction slavery? There are exceptions, but, as a general thing, do not the American church and clergy fellowship slavery, by receiving slaveholders and their apologists to the communion and pulpits? There is no denying it. In the language of Rev. Dr. Smylie, who is a slaveholder, 'If the dectrine be true that slavery is a sin under all circumstances, *three-fourths of the ministers of the South are the children of the devil.*' He might have said '*of the nation.*' Slavery in this nation, has been nursed and reared by the church and ministry—the church, its nursing mother—the ministry, its nursing father—till the poor victims of the injustice and robbery of the American church and ministry have fled for refuge to the Seminole savage, and now the American church and ministry are being made accessory to the annihilation of the humane savage, because he gave shelter to the victims of their injustice and cruelty. In this nation the Bible has been made the *pillow* of slavery; the church its *cradle;* and the ministry has rocked the cradle and sung the lullaby to the foul demon. What can I say of that church and ministry as a whole? 'A PIOUS, DEVOTED, PRAYING, GODLY MINISTERIAL ROBBER,' that 'STEALS THE LIVERY OF HEAVEN TO SERVE THE DEVIL IN!'

A *Christian* church and ministry I love and esteem, as the great instrument in the hand of God of the regeneration and redemption of man. But the church and ministry that, in sustaining slavery by silence or otherwise, aid and abet the foulest crimes, no more deserve the name of *Christian* than bands of Algerine corsairs, or midnight assassins. They are 'ROBBERS OF THE WORST POSSIBLE CHARACTER.' The execrations of the world must soon come down on such a church and ministry. The curse of God is upon them. They will soon become outlaws and objects of universal abhorrence. 'God will cast upon them and spare not.' They live now, but to die more surely and horribly hereafter; they are honored now, but to be objects of surer and more bitter contempt and execration hereafter; they are remembered now, but the more speedily to be laid side by side with slavery in that tomb from which there can be no resurrection, and over which shall brood the darkness and horror of death and eternal oblivion.

Do you and the 'new-organizers' really feel for the honor and purity of the *Christian* church and ministry? Do you really love our Divine Lord and Master? Do you wish to see the kingdom of God come on earth? Why, then, do you now join with slaveholders and their apologists, and accuse us of being enemies to the Christian church and ministry, because we denounce a pro-slavery church and ministry as 'PIOUS, DEVOTED, PRAYING, GODLY MINISTERIAL ROBBERS'? You have become an altered, a '*new-organized*' man since Aug. 18, 1837. Is the American church and ministry a pro-slavery church and ministry? If so, do you regard them now as you did then—'as robbers of the worst possible character,' that 'steal the livery of heaven to serve the devil in'? Or are you so far 'new-organized' as to regard a known and an acknowledged pro-slavery church and ministry as a true *Christian* church and ministry?

The 'new-organizers' tell us, as they did in New-Haven and Boston, a few days since, that the great body of the clergy and churches at the north were abolitionists. They said there was not a minister or layman in Connecticut who would not go against slavery, and that most all the ministers of Massachusetts and New-England were abolitionists. It looks suspicious. As if this 'new-organization' was got up on purpose to accommodate abolition principles and measures to the state of the clergy, that they might come in and manage the cause without 'being born again.' *Clerical* abolition, is no more pure and potent than party politics. Both are an abomination. No abolition is quick and powerful, abiding and abolishing, but that which rests on the rock of principle.

How many local churches have recorded their testimony that slavery is a sin under all circumstances and ought to be immediately abolished; and have published their testimony that no slaveholder nor an apologist for slavery, shall enter the pulpit or commune with them? One in ten? How many bodies of ministers have recorded and published a like testimony? Probably not one fourth of the churches, professors or ministers of the nation, have testified that slavery is a sin under all circumstances, and ought to be immediately abolished. They are, then, sustaining a system of adultery and robbery.

Were you a slave, or your wife and child slaves, what would you say of the American church and ministry and republic? Knowing that they were banded to hold you as chattels personal, you could look on them only as a band of thieves and 'robbers of the worst possible character.' I view the church and ministry that holds my brother in bonds, as I should if they held me as a brute and chattel—as incarnate fiends—'that do but steal the livery of heaven to serve the devil in.'

Dear brother—you once adopted certain great principles of justice and humanity, and nobly sustained them with tongue and pen. You were fearless and untiring in propagating them, as my own experience testifies. I love and cherish you for what you then did for these eternal principles. But you found the *American* church and ministry standing in their way. Now came the trial of your faith. Your predilections for that church and ministry were strong. For a time you stood firm amid the clerical storm. But you had associated Christianity and the hopes of mankind too much with the American church and ministry. You were called of God to lay that church and ministry on the altar of your principles. The trial was greater than you could bear. For your own sake, for the slave's sake, for the sake of the Christian church and ministry, would that you had stood by those holy principles, and calmly sacrificed that church and ministry, and all ecclesiastical, benevolent, or governmental institutions that stood in the way of them. Perish all social combinations in church or state—perish all constitutions, codes of laws, and political unions, that *necessarily* oppose these principles of justice and humanity. DOWN WITH ALL UNIONS—DOWN WITH EVERY CHURCH—DOWN WITH THE MINISTRY and DOWN WITH THE GOVERNMENT THAT CANNOT SUBSIST BUT ON THE SIGHS AND TEARS AND BLOOD OF THE SLAVE. They must be wrong. Had you remained firm to your principles, these *heart-rending* scenes in the anti-slavery enterprise had not been. Repent and return to your first love, and they may yet be healed.

My heart has long been moved to write these things to you. I have done it with the kindness and plainness of a brother. I have not written to wound your feelings, nor to gratify any personal displeasure—for I love you as a brother. You can notice this, or not, as you please. If you do and will plainly point out my errors in respect to the application of abolition principles to woman, in respect to what I have said about the American church and ministry, or non-resistance. I would thank you. Or if I have wronged you in this letter, and you will show it, I will make amends.

NON-RESISTANCE.

Before I close I would say a word to you on this subject. Non-resistance—what is it? A DUTY TO SUFFER AND DIE OURSELVES RATHER THAN INFLICT SUFFERING AND DEATH ON OUR ENEMIES. A SIN TO TAKE THE LIFE OF MAN AS A PENALTY OR IN DEFENCE. RESISTANCE TO EVIL BY ARMS AND BLOOD, IN INDIVIDUALS OR NATIONS, CONTRARY TO THE ESSENTIAL SPIRIT AND FUNDAMENTAL PRINCIPLES OF THE GOSPEL. This is non-resistance. The sole and single question at issue is—has God invested man with a penal power of life and death over man? Or has God defined one crime for which He commands His children to execute the penalty of death on each other? Non-resistance aims to establish the true and safe way of treating enemies for individuals and nations. It takes no counsel of animal instinct, of lawyers, judges, legislators, constitutions and codes of human law—but of Christ. Love to enemies, forgiveness, submission to injuries, good for evil, without limitation or exception, is the teaching of Christ. '*They that take the sword shall perish by the sword.*' Violence must cease. The sword must be beaten up. All systems of violence and blood must be 'dashed in pieces and consumed.' But violence can never do away violence. Armed *defence* ever has and ever must provoke armed *aggression. Offensive* violence can never be conquered by *defensive* violence. The sword of *offence* can never be beaten up by the sword of *defence. Defensive* violence creates and perpetuates *offensive* violence. In advocating non-resistance—a favorite argument with me has been—*violence begets violence; blood, blood;* whether offensive or defensive. *Defensive* violence as certainly incites to bloodshed and anarchy as *offensive* violence. Both are based solely on the principle of inflicting injuries and death for the benefit of those who inflict them. This is revenge.

Now all violence must cease—all swords be beaten up. By whom under God is this to be done! Neither armed *defenders*, nor armed *offenders* can ever do it—for their spirit, their principles and policy lead them to fill the earth with violence and swords. A third class must do this work—a class of men, who as a matter of principle, forever and totally abjure all violence, offensive and defensive—who shall regard all armed *defence*, as well as armed *offence*, in individuals and nations, as equally hostile to the spirit and principles of Christianity, and who will do, as Christ did, suffer and die themselves rather than cause suffering and death to be inflicted on their enemies. To these has God assigned the work of staying the violence and blood of the earth, of subduing mankind to the Prince of Peace. Can rum-sellers and rum-drinkers rescue the world from drunkenness by selling and drinking rum? Can robbers and pirates save the world from robbery and piracy by robbery and murder? Can slaveholders and idolators do away slavery and idolatry by holding slaves and worshipping idols? It is no less absurd to look to the advocates of armed *defence* or of armed *offence* to spread the spirit and principles of Christ and subdue the world to him.

There are three classes, I repeat. Armed and bloody *offenders*, armed and bloody *defenders*, and non-resistants, or those who reject all violence and blood, both offensive and defensive, whether in individuals or nations—as equally at war with Christianity. To the latter is assigned the work of doing away all wars and fightings and of establishing the dominion of truth and love over mankind. The motto on their pure and bloodless banner is, *love the only conqueror of violence*—conquest by *suffering* not by revenge—victory by *dying*, not by *killing*.

This is non-resistance. It is *all* of non-resistance. The only power which, under God, can establish peace on earth and introduce that day when the kingdoms of this world shall become the kingdom of our Lord.

Matt. 26: 52. 'Then said Jesus unto him, put up again thy sword into its place; for all they that take the sword shall perish with the sword.'

'The principle of the text is this: *that violence will beget violence, oppression beget oppression, and kindness beget kindness in return.* It is as if the Savior had said, if your wish for violence and blood, then take the sword, and you shall perish with the sword; but if you wish for peace and quietness and safety, then put up again thy sword in his place, and treat your fellow men on the principles of peace, rather than of the sword; for with what measure ye meet, it shall be measured to you again—*kindness for kindness*, VIOLENCE FOR VIOLENCE, BLOOD FOR BLOOD. And this is the only true philosophy or true religion. It has the sanction of God's co-equal Son. It has upon it the impress of deity; and degraded and wicked as human nature is, it is yet the only principle of peace and safety. Kindness will beget kindness, and *violence violence*, in return. It is the truth of God. It is the law of our nature; and it applies, in all its force, to communities and individuals alike. If we wish for peace and quietness, either as individuals or a nation, we must put up again our sword into his place. If we will not, but will rather take the sword, then shall we perish with the sword. VIOLENCE WILL BEGET VIOLENCE.

Did you ever see this before? You will find it in 'Lectures on Slavery and its Remedy—by AMOS A. PHELPS.' p. 190. Is it a dream, dear brother?—When, by accident, I recently cast my eye on the above, I cried out, 'Is Saul among the prophets?' Is A. A. Phelps a non-resistant? The great argument on which non-resistance is based, you say, 'is the only true philosophy or true religion. It is the truth of God. It is the law of our nature'!! For a moment I was lost in astonishment to see A. A. Phelps so clearly and fully and confidently commit himself to non-resistance.

But I called to mind that this was written six years ago, when you seemed ready to lay prejudice, reputation, station, party, and life itself on the altar of principle. I remembered, too, that within the past two years, you have become '*new-organized*'; and that 'new-organization' is the death of consistency, if not of principle. Your soul, once so free, so devoted to principle, so ready to be offered on the altar of humanity, is now norrowed, crushed and, made miserable in the cold and withering embraces of 'new-organization.' You are a changed man, my brother, not only as to the right of every human being without regard to *sex*, to deliberate and communicate, but also as to non-resistance.

Non-resistance, or the doctrine that we are to suffer and die ourselves, as a matter of principle, rather than inflict suffering and death on our enemies, you loathe and abhor. You cannot think or speak of it but with strong repugnance. You stand committed, now, before God and man, as an enemy to non-resistance, and a friend and advocate of defence by arms and blood. A professed minister of Him who loved and died for his enemies, and who requires his followers to love their enemies, never to return evil for evil, never to avenge their own wrongs, you advocate the right to kill, slay and destroy your enemies, to return evil for evil, and to avenge your own wrongs. In this dreadful advocacy of blood and armed resistance, you are not alone. Probably nine tenths of the professed ministers and Christians of this country, and *all* the men of robbery, violence and blood, are with you. The high-way robber, the midnight assassin, the slaveholder, the pirate, the American church and ministry, are heart and hand with you in your efforts to sustain the systems of defence and resistance to aggression by violence and blood.

But you are fighting against that which is 'the only true philosophy or true religion'—'the truth of God—'the law of our nature.' Go back to your position in 1834, '7 and '8. Put off the 'new-organized' man with his deeds, and put on the old man, which you have put off, and which, in this case, was the true man, that was renewed in true holiness, after the image of that non-resisting Savior who created him. But if you go on to carry out the 'new organized' man, in his contempt and hostility for non-resistance, you will be found fighting against the peaceful kingdom of the Son of God.

H. C. WRIGHT.

LEAVING IT TO THE LORD.—The following singular, but well authenticated story, was copied by the editor of the Hartford Observer from the old family Bible belonging to Judge Griswold, of Lyme, Conn.

'Lyme was first bounded east on the Nihantic Indian land, and New London on Nihantic bay—four miles in width lay between the towns, belonging to neither. A petition was made to the legislature to have it divided equally to each town, stating it to be but two miles. The petition was granted. The parties met to make the division, but could not agree—each claimed that the other should have one mile, and itself the remaining three miles. After some heat, they agreed to leave *it* to the Lord; and to put an end to the controversy, that each town should choose two champions, who should meet on the contested lands, and box it out, and the party to which the Lord should give the victory should divide the lands, and the other party should be bound. New-London chose a Mr. Hemstead, and a Mr. Chapman, and Lyme chose M. Griswold and Wm. Ely. They met, and Lyme in both cases gained the victory, and the land was divided accordingly.'

SATAN AND TEMPTATIONS. Satan as a master is bad; his work much worse; his wages worst of all.

The devil hath one property which no other masterer hath, how cruel soever; that is, to plague and torment those most, and to give them the worst wages, who have done him most continual and faithful service.

If we follow satan, we shall find the tempter prove a tormenter: if we follow the Holy Spirit, we shall find the councellor prove a comforter.

There is one evil in tempting others to sin, more than in sinning ourselves; hereby we do that which we cannot undo by our own repentance.

Glory not in making others intemperate; what joy canst thou take in that victory where the devil wears the garland, and the reward is hell?

It is a strange sight to see a busy devil, and an idle Christian.

The devil's softest pillow is a stony heart.

So sacred a thing is *truth*, said KAUT, that if a murderer, pursuing another with an avowed purpose of killing him, were to ask a third person by what road the fleeing party had fled, that person is bound to give him true information!

MISCELLANY.

Progress of a Revolution.

No one can converse much with different classes of society in New-England, without remarking the progress of a revolution. Those who share in it have no external organization, no badge, no creed, no name. They do not vote, or print, or even meet together. They do not know each other's faces or names. They are united only in a common love of truth, and love of its work. They are of all conditions and constitutions. Of these ocolytes, if some are happily born and well bred, many are no doubt ill dressed, ill placed, ill made—with as many scars of hereditary vice as other men. Without pomp, without trumpet, in lonely and obscure places, in solitude, in servitude, in compunctions and privations, trudging beside the team in the dusty road, or drudging a hireling in other men's cornfields, schoolmasters, who teach a few children rudiments, for a pittance, ministers of small parishes of the obscurer sects, lone women in dependent condition, matrons and young maidens, rich and poor, beautiful and hard-favored, without concert or proclamation of any kind, they have silently given in their several adherence to a new hope, and in all companies do signify a greater trust in the nature and resources of man, than the laws or the popular opinions will well allow.

This spirit of the time is felt by every individual with some difference—to each one casting its light upon the objects nearest to his temper and habits of thought;—to one, coming in the shape of special reforms in the state; to another, in modifications of the various callings of men, and the customs of business; to a third, opening a new scope for literature and art; to a fourth, philosophical insight; to a fifth, in the vast solitudes of prayer. It is in every form a protest against usage, and a search for principles. In all its movements, it is peaceable, and in the very lowest marked with a triumphant success. Of course, it rouses the opposition of all which it judges and condemns, but it is too confident in its tone to comprehend an objection, and so builds no outworks for possible defence against contingent enemies. It has the step of Fate, and goes on existing like an oak or a river, because it must.—*The Dial.*

CONSTANTINOPLE. Mr. Goodell, under date of February 8th, writes as follows:

There is at present some stir among the Jews of this capital. The chief rabbies had led them to expect that, according to their books, the Messiah must absolutely appear sometime during the present year. But several months of *their* year have already gone, and still there are no signs of his coming. A learned rabbi, who assisted Mr. Schauffler in his translation of the Scriptures, occasionally visits me, and almost the *first*—sometimes the *very first* question I always ask him, as he enters the door, is, 'Has he come?'—'Not yet' has always been his reply till his last visit a few days ago, when, laying his hand on his heart, he said in a low and solemn tone, 'If you ask *me. I say he has come;* and if you will show me a safe place, I will bring you ten thousand Jews to-morrow who will make the same confession.' I replied, 'The apostles and prophets had no safe place shown them to confess truth in, but they made the confession in the very face of stripes, imprisonment and death. If you believe the promise made to the fathers has been fulfilled, and the Messiah has come, then receive him with all the honor of which he is worthy; submit to him, acknowledge him, follow him, and let the consequences be what they may. Act like Abraham, like Moses, like the prophets, like all the holy and good of your nation, though, like some of them, you be sawn asunder, though you be slain with the sword.' But alas! they know too little of Christ, and feel too little interest in the subject, to venture all consequences for his sake.

THE MORTGAGE. We publish the following as a matter of curiosity. The first mortgage ever given and put upon record in the Commonwealth of Pennsylvania, was given by Joseph Brown to Patrick Robinson, on the seventh of December, A. D. 1685, by virtue of which he mortgaged his 'negro man Jack,' being the same negro Jack purchased by Joseph Brown from Patrick Robinson, on the fourth of December, 1686, for the sum of fourteen pounds, as will appear by the bill of sale recorded in the office of Rolls and Public Records, at Philadelphia, in vol. 5, book E. eleventh day of December, A. D. 1685.

The conditions of the purchase are very singular, and deviate so much from our present recognised regulations that we may annex them. The purchase money, or mortgage of fourteen pounds, was to have been rendered by the delivery of 25,000 good, sound, merchantable bricks: in default thereof, the purchaser was to pay twenty pounds, and lawful interest until the same was paid; 'Provided, nevertheless, should the said negro Jack *die* or *run away* before the delivery of the bricks or the payment of said twenty pounds, then and in that case the said Joseph Brown, his heirs, executors, administrators or assigns, were to be forever released from the said mortgage, otherwise to remain in full force until the terms be fully complied with.' The mortgage is recorded in vol. 5, book E. page 51.—*Phil. Ledger.*

'There's many a slip,
Twixt cup and lip.'

A few days since, one of the State directors of the Mississippi Rail Road Bank took eleven negroes belonging to said banking company, to New Orleans, with power from the bank to sell the same for its use; but some delay in making sale having arisen respecting the agent's power to give a sound title, Messrs. Dashiel and Mason of this city, having heavy claims against the bank, thought it time to stir. Mr. Dashiel went to New Orleans, found where the negroes were confined, along with many others, and made a call for those that belonged to the Rail Road Company, to follow him. Eleven stepped out, right glad of the chance to escape being sold in New Orleans.

Mr. Dashiel attached them for his debt, and thus settled the question, that 'rail road negroes are not a lawful weapon to draw against New Orleans funds.—*Natchez Free Trader.*

Physiological Phenomenon.—A young man named Thomas Bradley, who resides at Deighton, England, is said to indulge in much longer *naps* than any other sleeper has ever been known to take. A late English paper states that he was at the last accounts asleep, in which condition he had been, without interruption, for thirty-two weeks! He is now 22 years of age, and is about five feet ten inches high. Until he was fifteen years old, he was not known to labor under any disease—but in his sixteenth year, he fell into a sleep which continued nine weeks. In the same year he relapsed into another sleep which continued 40 weeks. During this time he became greatly emaciated, but gradually regained his health, *after waking*, and remained well until his present fit of sleep came upon him. His friends continue to give him some nourishment, and frequently change his position in bed.

SERIOUS ACCIDENT. A few days ago, as one of the colored men at Chestnut-street wharf attempted to catch the rope thrown out by the steamboat Burlington, as she was 'coming to,' he accidentally fell from the wharf into the river. Another colored man nobly jumped in to assist him, while some other persons got a boat out for their relief. Among those thus endeavoring to save the life of a fellow being, was another colored man by the name of Allen, whose exertions proved fatal to his own life. He ruptured one of the large blood vessels of the lungs, which poured out such quantities of blood that he died in a very few minutes. Dr. Pierce was on the wharf at the time, but before any assistance could be rendered, life was extinct. The deceased had been in very delicate health for several months, with some pulmonic affection, which was probably one cause of the severity of the attack and its sudden termination.—*Philad U. S. Gaz.*

FIENDISH OUTRAGE. On Sunday night, a fortnight past, a negro man belonging to Mr. Geo. Chiswell, of Washington county, entered the apartment where his master and mistress were sleeping, with the intention of killing his master. Owing to the sickness of a child, Mrs. C. had taken the front side of the bed; the negro struck her on the breast with the edge of a sharp axe, cutting into the cavity of the chest. At the moment he gave the blow, a flash of lightning enabled him to see that he was striking his mistress, and he attempted to ease it; but for this fact he must have kiled her instantly. He succeeded in making his escape, but was apprehended, and after some days confessed the crime. At the latest intelligence Mrs. C. was in a fair way to recover. The only motive he assigned was that he wanted to be sold.—*St. Louis Republican.*

Four hundred and twelve buildings have been completed in St. Louis, since the first of January last.

Boarding House for Seamen.

COLORED SEAMEN'S HOME.

UNDER THE DIRECTION OF THE SEAMEN'S HOME SOCIETY,

KEPT BY WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

TO BE SOLD OR LET,

A DWELLING HOUSE, pleasantly situated on Humphreys street, Dorchester, comprising parlor, sitting room, breakfast room and kitchen on the lower floor, four chambers and attic above, well of excellent twaer, garden, &c. Said house has recently been put in good repair. Inquire at 26 Congress st.
June 10—243t

GENTEEL BOARD.

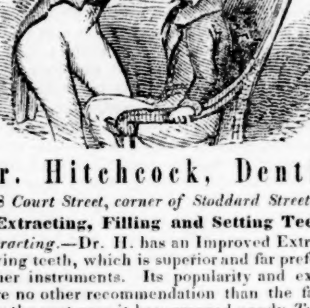
☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ect. Strangers visiting the city, preferring private accommodations, are invited to call.
13-tf. J. E. FULLER.

NOTICE.

PERSONS desirous of having their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, *irrespective of color.* Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, opposite Southack street.
June 10.



Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston,

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.---The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city*, for his specimens, he will load decayed teeth and warrant them Price $1.

Artificial Teeth.---Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to
WM. LLOYD GARRISON,
AMASA WALKER, Esq.
DR. THOMAS BARNES.

SIGNS OF THE TIMES.

THIS paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second coming of our Lord Jesus Christ, the first resurrection and the end of the world. It is conducted by Joshua V. Himes: assisted by Wm. Miller, and Josiah Litch, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all

The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar in advance. All communications for the Signs of the Times should be directed to Joshua V. Himes, Boston, Mass. post paid. Letters on business to Dow and Jackson, 14 Devonshire street. July 10.

H. L. DEVEREUX, Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

New Books.

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 37 1-2 cents.

FREEDOM'S GIFT, *or Sentiments of the Free.*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

MR. MAY'S DISCOURSE, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street,* ☜

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—15tf.

JOHN CURTIS, Jr., Tailor,

No. 6 Ann St., 3d door from Union St. Boston.

CONSTANTLY on hand, a general assortment o READY MADE CLOTHING, which will sold at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made to order, at short notice, and in the best manner.
June 10. 24. 3m.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his *HAIR CUTTING & CURLING ESTABLISHMENT* in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their custom.

Particular attention paid to Cutting Children's Hair. PERFUMERY of all kinds kept for sale.
March 6.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

PROPOSALS

FOR PUBLISHING A SELECTION FROM THE WRITINGS OF THE LATE DR. FOLLEN.

BESIDES various articles which Dr. Follen has furnished to periodical journals in our country, he left a large number of manuscripts, many of which would need no alteration to prepare them for the press. It is thought that a selection from these manuscripts, with a republication of some of the articles which have already appeared in print, would be welcomed by his friends as a grateful means of preserving and extending the influence of his mind.

Many of his sermons, his lectures on Moral Philosophy, on Schiller and on Switzerland, were completed. He had also made considerable progress in the preparation of a work on Psychology, the introduction to which was completed, and which it was his earnest desire to finish.

It is proposed to collect such of these writings as shall appear most suitable for publication, and to prefix to them a memoir, prepared by Mrs. Follen. They will probably fill four duodecimo Volumes, of 300 to 400 pages each, and be divided as follows, viz:

1 vol. of sermons and other theological writings.
1 do on German Literature, including Lectures on Schiller.
1 do on Moral Philosophy, and kindred subjects.
1 do Miscellanies, with memoir and portrait.

The work will be delivered to subscribers, neatly bound in Boards at one dollar and a quarter a volume. An engraving, from the excellent portrait of Dr. Follen, by Gambardella, will be given in one of the volumes, which will be put to press as soon as a sufficient number of subscribers is obtained. The friends of Dr. Follen, who may receive subscription papers, are therefore requested to return them before the 1st of May, to Hilliard, Gray, & Co. Publishers, Boston.
April 23

THEORY OF LEGISLATION.

BY JEREMY BENTHAM.

TRANSLATED from the French of M. Dumont, by R. HILDRETH, 2 vols. 12 mo. just published by WEEKS, JORDAN & CO. No. 121 Washington Street.

Jeremy Bentham may be justly regarded as the most original genius of his times. He has done more for legislation as a science, than all other writers put together. The work above announced, compiled by Dumont, from the manuscripts and printed treatises of Bentham, exhibits a clear and comprehensive view of the whole subject of Legislation, civil and penal, founded throughout upon the idea, that utility ought to be the sole guide of the legislator. Many of the ideas developed in this work are as novel as they are important.

It is a remarkable fact, that neither the works published by Bentham himself, with the exception of one or two of the least important, nor the compilations of Dumont, are to be found in any of the public libraries. The lamentable ignorance of the doctrines of Bentham betrayed by those writers among us, who sometimes allude to him, serves to prove that our private libraries are equally deficient.

Those persons who have been accustomed to sneer at the doctrine of utility, the greatest good of the greatest number, will now have an opportunity to learn what that doctrine really is, and what practical application Bentham proposed to make of it. This treatise on legislation ought to be in the hands of every lawyer, every judge, every legislator, and indeed of every person who wishes to know the true foundation of rights and obligations. 6t.

Boarding School for Young Ladies,

AT CAMBRIDGE, MASS.

BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. MACK have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about TWENTY PUPILS, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who reside in the family.

TERMS.

BOARD—(Due in advance,) for one year, $150. For one quarter—summer or fall, $45—winter or spring, $50.

TUITION, (per quarter) English or Classical branches, $15; Instrumental Music, with use of instrument, $20; cultivation of the voice and singing, (teacher, Miss YOUNG, who boards in the family,) $5; Drawing, $8; painting in water colors, $15; teacher, Mr. VAUTIN, from England. Teacher of Italian and French, Mr. LANZA, from Italy. Miss CUSHING, Assistant Principal. Miss SANGER, Assistant Pupil.
D. MACK, *Principal.*
Cambridge, March 10, 1840. 1lepif.

Hats, Caps, Stocks and Trunks.

GEORGE ADAMS, No. 300 Washington Street,

Offers for sale a prime assortment of fashionable Fur and Silk HATS; Cloth and Velvet CAPS, a great variety, wholesale and retail; NECK-STOCKS, UMBRELLAS, VALICES, CARPET-BAGS; Hat, Leather and Travelling TRUNKS; all of which will be sold at the *lowest prices.* The patronage of his friends and the public is *earnestly* solicited. Hats and Caps made to order at short notice. Call and examine for yourselves, ☞ No. 300 Washington-St. ☜
Feb. 27. 9eow6t.

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill. THE SLAVE: or the Memoirs of Archy Moore Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by GEORGE THOMPSON, with a Preface by W. L. Garrison. Price 50 cents.

TO ADVERTISERS. Heretofore it has not been our wish to obtain advertising patronage to any considerable extent, believing that our subscribers would be better satisfied to have the paper filled almost exclusively with reading matter. By the advice of many of our friends, however, we are now induced to open our columns, to a moderate extent, to such persons as may choose to use them as an advertising medium. As our paper has a wide circulation among people of all political parties and nearly every religious denomination, and as our subscribers are confessedly among the most enterprising and energetic portion of community, we can confidently assure advertisers, whether friends or opposers of abolitionism, that they will find it for their interest to avail themselves of the opportunity now presented of enlarging the number of their customers. Book-sellers of all classes, whether literary, scientific or religious, will find the Liberator a medium of advertising quite as advantageous as any of the religious papers of the day. Especially will they find it for their interest to advertise in our columns all works which relate in any manner to the reforms of the day, whether physical or moral; since no class of people feel so lively an interest in all these subjects as the readers of anti-slavery papers. Mechanics, also, of all classes, who do business in the city, and merchants engaged in the retail trade, will find it for their advantage to advertise in the Liberator. We invite them to do so. Our terms, it will be seen by reference to the first page, are very reasonable.

We confidently look for patronage, from our friends at least, if not from our opponents.

AGENTS OF THE LIBERATOR.

[SEE FIRST PAGE.]

MASSACHUSETTS.—William Loring, *Sandwich;*—B. Freeman, *Brewster;*—Ezekiel Thatcher, *Barnstable and Yarmouth;*—R. F. Wollcut, *Dennis;*—George O. Harmon, *Haverhill;*—Joseph Brown, *Andover;*—Joseph L. Noyes, *Georgetown;*—John Clement, *Townsend.*

RHODE-ISLAND.—Wm. Adams, *Pawtucket;*—Wm. Aplin, *Providence;*—George S. Gould, *Warwick.*

CONNECTICUT.—George W. Benson, *Brooklyn;*—S. S. Cowles, *Hartford;*—Peter Osborn, *New-Haven;*—Thomas Kenney, Jr. *Norwich;*—John S. Hall, *East Hampton.*

NEW-YORK.—S. W. Benedict and Thomas Van Rensalaer, *New-York City;*—Charles S. Morton, *Albany;*—James C. Fuller, *Skaneateles;*—John H. Barker, *Peru;*—Thomas McClintock, *Waterloo;*—Charles Marriott, *Hudson.*

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FROM THE POST MASTER GENERAL.

Remittances by Mail.—'A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.'

☞ Agents who remit money should always designate the persons to whom it is to be credited